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BEAT, ANGRY, AND ZEN: *by Peter H. Samsom*

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OUR COVER: The "quiet enthusiasm of humanity," which according to Charles S. Milligan can be liberal religion's unique and valuable contribution to a tired world, animates an exchange within the staff of the 1952 Stebbins Institute. Ministers in the discussion are J. Raymond Cope of Berkeley, California; Harold Scott of Salt Lake City, Utah; Theodore C. Abell of Sacramento, California; Frank Ricker of Honolulu, Hawaii; and Peter H. Samsom of Cleveland, Ohio. Pictured on page 3: Mr. Ricker.

Open Forum

A THRILLING TRIUMPH FOR DEMOCRACY OR EXPEDIENCY ABOVE PRINCIPLES?

To the Register: In what Browning would call "the first fine careless rapture" (of hindsight!) it would seem that the consolidation convention, which most of us thought would be pretty dull stuff, turned out to be one of the most thrilling displays of democracy at work in many a year.

Several times during the plethora of the parliamentary, some of us succumbed to the temptation to abandon the whole procedure, but the "late late show" of oratorical fireworks at the armory, during which we were all (justifiably) made to feel guilty about voting through issues without proper thought or discussion, projected us all into a state of calm and interested friendliness, during which we at least did *some* justice to those amendments on which so many had worked so hard. In so doing we learned more about the rhythmic process which seems to govern all we do in the cyclic uproar into which the world has been catapulted by nuclear fission, and how to co-operate with it. Perhaps the liberal church will yet survive as one of the important instruments for peace in a millennium for which we still hope.

Re the Article II, Section 2 controversy, it seemed at several points, during which Mrs. [Emily Taft] Douglas [as moderator] was so nobly struggling with so many unruly orators, that we were in danger of becoming known as "the church where every man has a messiah complex." Let us hope, however, that history will remember us as "the church where every man is his own messiah." A slight difference, but an important one.—GRACE B. MARTIN, *Buffalo, N. Y.*

To the Register: For two years the Joint Merger Commission has worked on a plan for consolidation of the American Unitarian Association and the Universalist Church of America, and the Syracuse meeting approved the plan as being acceptable. However, at Syracuse, as at the two previous May meetings, not one minute of discussion was had by the delegates on the central question of merger: do we really want merger, and if so, on what basis? What are the advantages and disadvantages; what are the relative assets, strengths, and weaknesses; what are the implications for liberalism?

These things were not — and doubtless never will be — discussed. In short, we are merging through default and without even discussing the matter!

Many who opposed merger changed their minds during the Syracuse meeting. They said that the Universalists appeared more liberal than did the Unitarians, and there were some grounds for this idea *until the final day.*

I was disenchanted. After three attempts by the Church of All Souls, New York, to sandbag the Unitarians into putting "the Judeo-Christian heritage" into the stated purposes of the constitution, and failing miserably and by a greater margin each time, a successful end-run

(*Continued on page 14*)

THAT QUIET ENTHUSIASM

The liberal's contribution

by Charles S. Milligan

Charles S. Milligan is professor in the Department of Christian Ethics at the Iliff School of Theology in Denver, Colorado. Dr. Milligan adapted this article from his sermon at the ordination of the Rev. Charles H. Whittier, Jr., in Danvers, Massachusetts.

John Greenleaf Whittier wrote in 1871 an introduction for an edition of *The Journal of John Woolman.* That was ninety-nine years after Woolman's death. Whittier characterized Woolman as having "that untiring benevolence, that quiet but deep enthusiasm of humanity, which made his daily service to his fellow-creatures a hymn of praise to the common Father."

One thing the church and its ministry can contribute to society is a recovery of "enthusiasm of humanity." It is singularly ironic that at the time it is within man's grasp to overmaster hitherto inescapable curses such as hunger, epidemic, and war a pervasive fogbank of discouragement, weariness, and despair hangs over most discussions of human affairs. Liberals do not have a monopoly on enthusiasm for humanity, but it seems to me that they should make a distinctive contribution in opening the channels and recovering some of the resources of that enthusiasm. For what is needed is neither more insistent shouting of the praises of man nor the self-congratulatory assertion of how virtuous it is to shout the praises of man, but rather a genuine, untiring, and contagious enthusiasm for mankind.

In many circles enthusiasm is confused with optimism, naïveté, or pious and cheerful prediction. It is confused with positive thinking, more precisely, the avoidance of negative thought. We only need reflect upon activities that evoke enthusiasm of a durable kind to know better. The artist approaches his task with enthusiasm, but that hardly is due to the expectation that his material will not be stubbornly resistant or that there will be no difficult or insolvable problems. The researcher hopes to solve problems, but he knows that he will uncover more questions than answers. The parent may have enthusiasm for his children without for one moment believing his career as parent will be without problems, defeat, and heartache. These examples suggest a type of tough and continuing enthusiasm of another order than mere optimism.

This is so clear that it is surprising to find august scholars arguing that because earlier liberals possessed enthusiasm for man they must have been hopelessly naïve. Woolman, for one, was not ignorant of man's cruelty, evil, destructive pride, and possessive folly. He observed "that commonly with an increase of wealth the desire of wealth increased." Without benefit of Freud, he spoke of "the bias of judgments" and "the darkness of the imagination." As for slavery, about which he was so heavily concerned: "I believe that burden will grow heavier and heavier, until times change in a way very disagreeable to us." He spoke of "laboring under many discouragements," yet throughout his journal shone that deep but quiet enthusiasm of humanity.

Much of Whittier's writing was sweet in spirit. That spirit was not due to blinking the evil of what he called "the mists of custom and prejudice" and "the love of gain and power." He wrote of the "desecration" of God

in the soul of man, of "an inward desolation" wrought by social evils, and of "the difficulties in the way of the eradication of an evil system, strengthened by long habit, entangled with all the complex relations of society, and closely allied with the love of power, the pride of family, and the lust of gain."

I could run through the works of most of the great liberals and match these passages with like incisive recognition of human capability for evil and of the great difficulties, individual and social, involved in any reform. It is time to correct the record as revised by latter-day prophets of gloom who write as though it were a recent discovery that the fight of the reformer is a hard and often losing one and that the roots of evil are deep and enmeshed with much else.

When we think of the possibilities of conquering hunger, epidemic, and war, any optimism we have in the way of predictions must be qualified severely. It is by no means certain that these possibilities will be achieved. Even so, that the possibilities are coming within reach is something new under the sun, something worth being enthusiastic about, and for which to throw all the strength we can muster into the struggle. The saying of Rabbi Tarphon of the first century is pertinent: "The work is not upon thee to finish, nor art thou free to desist from it."

It does not follow that all we need is a certain kind of emotion or disposition. Enthusiasm of humanity is as much the result of hard thinking as of spirit and will. Woolman carried through his remarkable devotion to his cause in no small measure because he believed some things deeply. Those beliefs emerged out of long brooding and keen thinking. A. L. Balfour once said: "It is unfortunate, considering that enthusiasm moves the world, that so few enthusiasts can be trusted to speak the truth." We require not vacuous but informed enthusiasm — informed by thought as well as fact.

Now one of our difficulties in thinking about those possibilities is that people view the human scene very differently. Differences in basic view lead, time and again, to heated exchanges. It is not enough to recognize that the differences exist. We need to understand why. Apart from understanding, we are reduced to supposing that louder and more insistent repetition of our views will lead to agreement. The resulting frustration is not conducive to enthusiasm for humanity.

I am convinced that one major reason for our sharp and emotion-laden disagreements over social affairs is that the underlying views of what the human condition is differ so categorically. As an attempt to deal with this, I have drawn up five types of thought structure in social philosophy. This will not bring agreement automatically, but it can contribute to understanding and possibly clarify communication and debate. The question is: what factors in the human situation are basic — irradicable, inevitable, primary? Or, toward what sort of situation does society tend most persistently?

1. *Wolves surrounding the stockade.* In this view civilization is the stockade, flimsily constructed, against which is the continual threat of disaster. Thus any slap-happy reformer who starts to tinker with a board or a door hinge is a positive danger. Men may agree on the facts, but recommend opposite courses of action. Joseph de Maistre held this view as an eighteenth century Catholic. Hobbes held this view as a seventeenth century Protestant. Sumner held it at the turn of the present century. Recently the doctrine of total depravity has been resurrected as the wolf at the door. For some the wolf is communism. For others economic security is the ultimate threat to character and civilization. Under this category, in any case, the basic fact is threat, and the basic lesson is fear.

2. *Fog on the picture window.* If men can be brought to see clearly, problems will dissolve. Plato held this view in some of his dialogues, and a good many hold it today; among them, it seems to me, are Billy Graham and Norman Vincent Peale.

3. *Which fork does one use now?* Social problems under this category are not questions of right and wrong, of values and evils, but merely of procedure — protocol, etiquette, prevailing custom. Perhaps most people think in these terms. I would put Machiavelli in this category along with a number of contemporary analytic philosophers.

4. *Be quiet and get to work.* Social problems are best solved by being ignored. A natural divine harmony will come about automatically if only everybody will stick to his own last and energetically apply himself. In the thought of both Adam Smith and Marx, ordinary people are not to ask questions, but to take orders and work hard. We might revise Pope's lines to express this: "Know then thy task. Presume not society to scan. Thy proper place is the treadmill of man." Or as F. H. Bradley's quip has it, "this is the best of all possible worlds, and everything in it is a necessary evil."

5. *Kiddies in the kindergarten.* Mankind needs to grow up, and growth and development are possible. Edwin Arlington Robinson once used this analogy: "The world is not a 'prison house,' but a kind of spiritual kindergarten where millions of bewildered infants are trying to spell God with the wrong blocks." So Goethe: "If we take men only as they are, we make them worse than they are; but if we treat them as though they were what they ought to be, we raise them as high as they can be raised." Anybody who thinks the kindergarten concept is sickly-sweet sentimentalism never has worked in one. If it appears to be overly optimistic, one only need imagine the children armed with six-shooters and arsenic to understand otherwise. It does, however, provide some basis for enthusiasm. In general, liberalism tends to adopt the last pattern of thought, and its task is to justify this pattern and use it intelligently and effectively.

It is possible to be unflinchingly realistic and at the same time have ground for enthusiasm. However, liberals would be well advised to indulge less in hymns of unqualified praise of man and work more for an understanding of the human situation; to repeat the word "reason" less and apply it more thoroughly; to restrict their enthusiasm about their doctrines and to create more of it for mankind.

In *Causes of World War Three* C. Wright Mills says:

> *"Neither preachers nor the religious laity matter; what they do and what they say can be readily agreed with and safely ignored . . . it is taken as irrelevant Sunday chatter . . . a respectable distraction from the sourness of life."*

If his "Pagan Sermon" is an exaggeration, it has enough truth to disturb us and to sharpen the problem. The vocabulary of liberalism serves as well as any for being safely irrelevant. One purpose of a church is to provide not a distraction, but answers and alternatives to the sourness of life.

It is here that worship and beliefs become important. Here is the relevance of the doctrine of God, that in which we live and move and have our being, which provides means of rational understanding, a sanction for ethical values, and the pattern of meaningful process and worthful fruition, which justifies enthusiasm for humanity. The function of the minister in terms of such a concept of God is so to elicit understanding, so to make vivid by celebration, so to relate life to life in this context that enthusiasm is renewed and sustained in those who are members one of another. This is a different concept from that of the minister as chaplain to the status quo, either in the world at large or within the church.

The importance of a contribution depends on the seriousness of the problems to which it is relevant. There are serious problems aplenty — the international balance of terror, the cumulative background of radiation, the vested interest in armament machinery, the apathy inherent in affluence, hunger, nationalism, hate, societal deterioration. The liberal church should deal with specific information and ideas and ideals on all such frightful matters. Whatever it has to offer, even of small extent, is, in view of the serious magnitude of the problems, of great importance.

But in addition, and even more basic, is the function of the church in renewing the resources of morale and enthusiasm requisite for facing our times and essential within the discovery of authentic solutions. I doubt if there are many better things that can be said of a man's ministry than that he contributed continually to renewal of zest for life and recovery of the haunting sense of beauty and sacredness that surrounds life. This in itself is not the answer to our problems, but it is a necessary part of most answers that will hold up. It is not popularity of an opinion that we need. We need the operating equivalent of that determined spirit that Woolman had, which was not dependent on general approval or promise of quick success, and which expressed a quiet but deep enthusiasm of humanity.

BEAT, ANGRY, AND ZEN

Not so crazy, man

by Peter H. Samsom

Peter H. Samsom, of the West Shore Unitarian Church of Cleveland, Ohio, is president of the Unitarian Ministers Association.

The interesting phenomena of any time are its conformities and nonconformities. They divide those who are content with the accepted ways and ideas and those who are not so content, who must reach out in novel and unfamiliar directions to find their meanings and satisfactions. The particular form which nonconformity has taken in our time is in the groups known as the Beat Generation in America and the Angry Young Men in Britain. Both of these groups are born of the same parents, our standardized Western culture, and the horrors of violence, hypocrisy, and despair which increasingly accompany it.

On one hand is the overwhelming pressure of our conventional world, the world of commercial values, Madison Avenue, church going, Ivy League clothes, Lawrence Welk, television watching, *Life* magazine, and a new car every two years — all overshadowed by the piling up of hydrogen bombs and the silent sowing of death from the clouds into our children's milk. On the other hand is the reaction against this world evidenced by part of the younger generation, frequently high in artistic and intellectual sensitivity and certainly articulate.

The marks of the "Beatniks" are by now familiar — beards, sandals, unpressed clothes, uncombed hair, pull-

over sweaters stained with soup, cool jazz, unrhyming poetry, sitting in dark caverns called taverns and staring into smoke, and a sullen blasé demeanor proclaiming what Jack Kerouac, best known of the Beatnik writers, has announced as the Beat Credo: "I don't know, I don't care, and it doesn't make any difference." These are the stereotypes, the trademarks of the Beat Generation, but these are only the surface features, below which are the realities. It is because of the realities that we should be alert when among us arise those to whom the culture, religion, and morality most widely accepted are empty and without value, who find it necessary to strike out in other directions in their quest for meaning in life. Nonconformity is sometimes a warning of a malaise among us. The one who hears a different drummer and marches to a different tempo well may be out of step and out of style, but he never should be ignored or ignobled. He may have something to say that those who march in unison need to hear.

Robert Lindner described an earlier generation of adolescents in revolt as "rebels without a cause," as with their leather jackets, blue jeans, motorcycles, and souped-up cars they huddled together for mutual security against the adult world they took to be against them. Indeed the "wild ones" of a decade ago were rebels without a cause, for no positive values held them together and no ideal drew them forward. Their rebellion kept fizzling out as they grew up.

The revolt of the Beat Generation and the Angry Young Men is of another kind. Usually its members are not teen-agers, but are more often in their twenties and even in their thirties. More important, their revolt has a focus, a purpose, even a faith, though none of its participants would be caught dead using those square words. True, the Beat Generation and the Angry Young Men share the rebellion against the settled, respectable, adult world with the "wild ones." They still are caught in the postwar backwash, they still need to feel dissociated from their elders whom they consider guilty of the world's mess, and they need the strength that comes from identifying themselves dynamically with their own kind against the enemy.

But there is more in the revolt than adolescent discomfort. There is genuine seeking after more solid values than these young people feel the world offers them. Jack Kerouac, spokesman of the Beat Generation, explains one reason why Beatniks feel beat:

"The ugly problems of the twentieth century are the despair makers. Dreariness comes from living in the American Age. Our disease has a very contemporary name: $E=mc^2$. Everybody's got the atomic disease. The sirens of Los Alamos, Moloch the vast stone of war, the stunned governments! Go chase yourself with your atom bomb!"

Kenneth Rexroth, the jazz-poet, puts it this way:

"Appalled by the ruin and the disorder of the world, by its absolute corruption, the free souls are disbelievers in the state, in war and in the values of commercial civilization."

The novelist Norman Mailer adds another facet:

"Faced with the horror of society and the slow relentless inhumanity of the conservative power which controls him from without and within, only the hipster, the moral outlaw, is able to survive in this contradictory, unbearable society which first caused his neurosis."

From across the Atlantic in England come the somewhat different voices of the Angry Young Men, who like the American Beatniks seek to move away from the dead center of conformity and respectability: "We are running from the sham pageant of living, the social life, the hypocrisy and complacency of the establishment." More than their American counterparts, the young English nonconformists express a social concern about the political, economic, and social conditions under which people must live. World War II had stronger political overtones in England than in the United States; young Britishers more than young Americans believed that the end of the war could bring a social Utopia of equality, justice, peace, and brotherhood. When the disillusionment came, it was the more cruel and shattering for them since they had believed so hopefully.

Angry young Men like John Osborne and Phillip O'Connor are "turning their backs on phony middle class culture with its terrifying vulgarity, its perfected lack of sensibility, against the overfed and overprivileged smuggers who leave no room for burning virility of mind and spirit." To be sure, the young English rebels have their "teddies" who work wanton destruction and meaningless violence, just as the fringe of America's juvenile delinquents does. But by and large the English rebels wish to do something positive and constructive about the conditions that make them angry, while the American Beats tend to feel disaffiliated and disengaged, thinking that they have resigned from the human race and wanting no part of a world they never made.

One of the most interesting and significant things about our Beat Generation is that its revolt has serious religious overtones. A minister in San Francisco who has been working closely for years with a colony of Beatniks in North Beach says, "I have never lived in an area where I have been so excited by the religious feeling in the air; yet most of the Beatniks claim to be atheists." The clue to that curious angle on the Beat Generation is Zen, a mystical sect of the Buddhist religion which has been achieving an odd popularity in American circles for several years. Numbers of American intellectuals, young and not so young, Beat and non-Beat, are being influenced today by Zen Buddhism. Beatnik voices in particular are saying that Zen is a credo for an age of conflict, that it helps them rediscover the essence of life of which our gross materialism and our religious superficiality have lost sight. Zen numbers among its admirers such various

persons as Karl Jung, psychoanalyst; Robert Oppenheimer, the atomic physicist; and Hayakawa, the semanticist.

Zen Buddhism is a nature-religion, not a set of definite teachings or a system of rational thought. The Zen Buddhist is both anti-rational and unchurchly, in that he believes the essence of reality can be touched only by the man who disengages himself both from the workings of his rational mind and from the entanglements which society fastens upon him. Zen, like Buddhism itself, aims at liberation of the spirit. The liberated man is pictured by Zen as a cork sitting light and free on top of the wave, not tied to ego or self, a system of thought or a social organization. He easily rides the waves that otherwise would sweep over him, because he thinks of himself as part of the wave. Like all anti-rational, anti-intellectual ways of looking at things, Zen is extremely difficult if not impossible to sum up in exact description. Its leaders enjoy saying baffling things like "to know Zen is not to know it," or "Zen is something round and rolling, slippery and slick, ungraspable and indescribable."

The point at which Zen apparently has made an effective appeal and tied into the thinking of the contemporary Beat revolt is its teaching that no amount of thinking or action as conventionally pictured can bring a person close to the essence of things. The Beatnik prizes all experience, with special emphasis on the sensuous. It is a fundamental Beatnik notion, also held by Zen Buddhism, that only direct, immediate experience among all things in life is real, in contrast with ideas, thoughts, concepts, systems, and organizations which distort the pure essence of reality as only the real gone man can dig it.

Students of the Beat Generation say that some American GI's in Japan during the postwar occupation came into personal contact with Japanese culture and religion and became aware of a deep response within themselves to the simplicity and directness of Japanese art and poetry. Looking for the spiritual motivations behind those expressions, they soon found Zen with its stress upon direct apprehension of truth. Here is a relatively simple statement of Zen's basic teaching by a leading American exponent, Alan Watts:

> *"The world's illusion by which human beings are captivated is a product of thought. It is the mind that deceives us. Fact and event are not separate, nor are mind and body, nor are subject and object. We must liberate ourselves from concepts, ideas and thoughts. The ego is not apart from the environment; there should be no conflict between them."*

Zen confirms the Beatnik's feeling that the ordinary conventional level of existence in the modern world is meaningless. Zen provides him with a philosophic framework into which to fit his sense of emptiness. Our conventional thinking is based on the distinction between the ego and the world, and Zen says that the way to liberate oneself is to blot out that distinction so that the inner life is no longer separate. If you achieve that, nothing that happens to you can do you harm, and nothing can upset or even concern you, since it is not separate from you. It is a part of you and you can decide how much recognition to grant it. You then have discovered what Zen calls "satori," the bliss of disengagement. Swami Maharshi has an unusually clear statement of what happens: "When the mind ceases to think, the world vanishes, and there is bliss indescribable. When the mind begins to think, immediately the world reappears and there is suffering." The trick is to stop thinking and still stay awake. It takes a Zen monk working full time between ten and twenty years of the most severe discipline even to approach such an experience!

Our brooding young Beatniks, of course, do not altogether appreciate this. One of their more pathetic mistakes is that they sincerely believe they can become mystics and achieve an experience of the essence of reality overnight in their glum-sessions, their endless trips back and forth across the country, their dipping into varieties of musical, erotic, and esthetic experience. Another shortcoming easy to point out in Beatnik thinking is the illusion that this is something original in the world. If the churches had done a better job of acquainting young people with the variety of religious thought in the past, more would be aware that mysticism is an old and recurring element, not only in Oriental religion, but in that of the West. Christian history is sprinkled with mystics seeking direct identification with ultimate reality through immediate personal experience, who find this a satisfying escape from the sorrows and frustrations of the conventional world.

Further, the Beat Generation estimate of conventional conformity is not always accurate or fair. What the Beatnik takes to be conformity is often not that at all, but simply the way many persons come to terms with their environment. Many intelligent persons choose to conform in unimportant externals of life, yet insist on being free in the far more important things that do not meet the eye. Beneath many an Ivy League jacket and within the walls of many a split-level suburban ranch home lives a soul truly alive, alert, and seeking. Even he who uses a filter is sometimes a thinking man.

But it would be a mistake for us to dismiss these critics of our society. The rise of the Beat Generation and the Angry Young Men in the midst of two of the modern world's most advanced commercial civilizations is a warning that growing numbers of young people are finding an emptiness, a greyness, a deadness, and a blankness at the heart of life as they find it arranged. It is a warning that the living values of our civilization are failing to reproduce themselves in the minds of some of those who must carry them forward and that our civilization is failing to convince numbers of its own offspring that it is in any way worth cherishing, improving, or saving.

This is why these rebels scorn the outward marks of success and turn their backs on our accepted standards. Theirs is a search for deeper and more intense experiences than anything the conventional world makes available to them. They are trying to escape, not so much

from the real world as *into* the real world as they see it. They want to slow down the meaningless speed of modern life so that they can experience things and intensely feel the quality of life before it hurries by. What they really crave, what their world most withholds from them, is a sense of identity. They do not wish to know who society thinks they should be; they wish to know who they really are. People see them sitting in coffee shops reading poetry and painting, and they ask, "Why aren't you out mowing the lawn or at home watching television? What's the matter with you?" The answer is that to say "No" can be a positive and creative act.

It is a wise society that does not condemn the rebel merely because of his nonconformity or because his revolt goes too far. As Alexander Pope remarked long ago, "aspiring to be angels, men rebel." Rebels always overcompensate; this is a sign of life, a mark of vitality. The question for the rest of us is: what does this rebel reveal about our life, what does the rebel tell us about our world, and what can be done to make such rebellion unnecessary?

SHIBBOLETH

Social action in the church

by John Ruskin Clark

John Ruskin Clark, minister of the First Unitarian Church in San Diego, California, is president of the local chapter of the American Civil Liberties Union and a member of the boards of the San Diego Open Forum and Protestants and Other Americans United for the Separation of Church and State.

Unitarians who emphasize that there are no tests to being accepted by our fellowship inadvertently impose tests when they call for social action by the group. It is incongruous when a church refuses to identify itself with a religious position and then takes a position on a social problem. In the name of individual freedom of belief, Unitarians do not define a religious position to which a person becomes committed when he joins a Unitarian association. It would be inconsistent if in our churches we defined a position on a social issue with which members must be identified. If we are to maintain individual freedom of belief, we also must maintain individual freedom of action.

Actions are connected intimately with beliefs, and we cannot make collective decisions about one without making prior collective decisions about the other. Only a church that takes a concrete religious stand can engage in social action on related questions with unanimity. For instance, the Catholic church can act against birth control without division, if not without insubordination, because its position on planned parenthood is deduced from religious doctrines to which its adherents have assented. Only if we fail to recognize that our beliefs are implied in our values and choices can we naïvely ask others to join us in social action without first asking them whether they share our beliefs.

Fortunately, in maintaining personal freedom of action, we lose nothing. Many tell us that if we wish to influence the decisions of administrators or legislators, individual expressions of opinion are much more impres-

sive than relatively anonymous group resolutions. Personal letters weigh more than motions "in meeting assembled."

We Unitarians seek to be scientific in our approach to religion. But when we speak of taking social action "as a church," do we take into account what the sociologists tell us about the structure and dynamics of a church or of any other organization? In their study of groups, the social scientists have discovered the vital importance of what they call the "integrative principle." That principle is the idea which unites people in a cohesive voluntary association. It may be the declared purpose of the group, or it may be the implicit values received from participation in the group that people band together to serve. The social scientists find a positive correlation between the concreteness of the integrative principle and the vitality of an organization. The Jehovah's Witness sect, for instance, can proceed with concentrated vigor to promote its particular program because its membership is committed specifically to the clearly defined goal of warning the rest of us of the imminent coming of the Day of Judgment.

An organization fragments into individuals when the body is called upon to promote causes not recognized as consistent with its integrative principle. In 1947 the American Veterans Committee chapter at the University of Chicago, despite its belief in equality, was not effective in acting for equality. When university groups organized a demonstration in protest against discrimination in the university hospitals, AVC could muster only fifteen from its 500 members on the campus. The rest of the members were not opposed to opening the hospitals to Negroes; they just hadn't joined AVC to work for racial equality. They joined AVC to serve purposes closer to their interests as veterans, as summarized in their motto "Citizens First, Veterans Second." For the same rally, however, the Committee on Racial Equality could turn out 35 of its 50 members, energizing the active participation of 70 per cent of the group. The difference was that the members of CORE had joined explicitly to promote racial equality, so action which sought to remove discrimination from the hospitals was directly in line with its integrative principle.

When the integrative principle is violated, an organization ceases behaving as an integrated group. Therefore, when we speak of taking social action as a church, we must consider the integrative principle of a church. What draws people into the church? Why do they join?

In our free church, I cannot give a precise answer. I do feel that the integrative principle of a church has to do with religion. It has to do with assumptions about the nature of reality and about our fellow men and ourselves. It has to do with considerations of the meaning of life, of what is of ultimate worth, of ethical and moral principles. Any organization which influences those basic attitudes is engaged in a type of social action in its own right. For people act in terms of their implicit beliefs as to what is good, true, or beautiful, and a religious institution which helps to inform or strengthen such beliefs is establishing the context of social action at a profound and indirect level.

However, in Unitarian churches we insist that beliefs are demonstrated and validated only by their consequences in visible action. With James, the author of the New Testament letter, we hold that faith without works is dead. Recently at the supper table my daughter in junior high school gave me an elementary lesson in the physics of work. She explained that when she pushed against a plate, it was work only if she accomplished something by making it move. But, she said, if she pushed against the table and it did not move, her action was not work since nothing had happened. Pushing without results only made her tired. Likewise, in social action our faith is not demonstrated very well by works if there are no consequences other than our fatigue.

Many works can be accomplished by personal action. Our first obligation is to those works. We show our faith by our deeds in our personal behavior, in our vocations, and in our relations with our families and our fellow men. Beyond are problems too heavy for us to work at alone, where in order to effect change, we have to band together. We must form societies in order to affect society. To be effective citizens as well as mature persons, it is necessary for us to support and work with some organizations.

There is a physical limit to how many groups we can participate in actively. We have to trust our fellow human beings to have the social sensitivity and wisdom to work at some of the other problems, and be glad that their work complements our own. Fortunately, different persons not only are concerned with different problems, but also prefer to work in different ways. There is a choice of means as well as of ends, and with the varied activities of many individuals, we may meet the needs of society.

Should we try to use one group to serve all our interests, we dissipate the energy of the group and risk straining its integrative principle beyond the breaking point. The more fronts on which a group tries to act, the less effective it is. A group which tries to be partisan in too many directions ends in "sound and fury, signifying nothing." Effective social action requires study of the problem and of the social structure through which it may be solved. When an informed position is established, an organization cannot act unless that position is supported by the consensus of most of its members. To be effective, a group must focus its attention and carry along its entire membership in finding a strategy for action.

Trying to use one organization to work on a multiplicity of concerns has the practical consequence of limiting the size of the group. An individual may find a number of companions to share one concern, but he can find very few who share all of his concerns with equal passion. An organization must limit its purpose in order

to attack problems in depth and to elicit wide and vigorous support.

For at least these reasons it seems to me that the integrative principle of a church cannot sustain direct engagement in the whole range of social problems. Still, a church cannot be an end in itself, content to avoid stress by avoiding all contact with life's practical problems. There are a number of ways a church can work in a society. It can seek to widen the horizons of sympathy and understanding, and thus to sensitize people to existing suffering and injustice. It is important to maintain communication within a church among people who disagree, thus enlarging the group's field of interest. A church can encourage its members to take personal action and to associate with groups working directly on particular problems.

Churches are outstandingly successful among social organizations in raising a budget to provide a meeting house and a paid staff. It follows that they are obligated to open their facilities to meetings of groups whose integrative principles are consistent with their own and to use their channels of communication to inform their members of the activities of such groups. Getting the work done is what is important, and we can be more effective if we do not try to do it all ourselves.

Some social issues such as the requirement of loyalty oaths for churches are so germane to the Unitarian integrative principle that we can hope to reach a consensus for action as a group. On a project such as the improvement of mental health we can reach virtual unanimity. Therefore, there are some areas in which one of our churches may take action as a body. But the areas are limited by the structure and dynamics of the church as a social organization.

We can be stronger if we do not use social action inadvertently as a selective principle, actually dividing strength rather than uniting it. From an increased strength, through forums and discussions we can stimulate more people to a social concern, encourage them in their various good works, and offer our encouragement and support to other groups engaged in social action. A church thus can show its faith by many works, while allowing freedom of personal action.

ON DOUBT AND BELIEF

Sebastien Castellion

by Gaspard L. Pinette

Professor Gaspard L. Pinette is chairman of the Department of Modern Languages at Wagner College, Staten Island, New York.

It was in 1563 that Sebastien Castellion, professor of Greek at the University of Basel, Switzerland, concluded the work which was to become his crowning achievement, *The Art of Doubt and Belief, of Knowledge and Ignorance.* "Let us end the struggle," the final words of his manuscript, might be considered to be a prophecy of the death of this lonely fighter for tolerance and religious freedom, which occurred shortly after the completion of his most significant work. Castellion, indeed, had many reasons to desire an end to his striving. Cognizant of the overwhelming odds against him, Castellion's friends thought his premature death at forty-eight was an act of divine pity. At the time of his death, Castellion, who had endured privation and persecution to an extreme degree, was confronted with a new danger in the form of a lawsuit brought against him through the pressure of his arch-rival and mightiest enemy, the theocracy of Geneva.

Calvin's great antipathy to Castellion was vigorous enough to prevent the publishing of his final book, even posthumously. The manuscript was to remain concealed in a parish library in Holland until it was edited in our own times, times which in so many respects resemble the strife-torn sixteenth century.

In his youth Castellion, the son of humble French country people, witnessed the burning of Protestants in Lyons. This experience, instead of frightening him away from the Protestant movement, filled Castellion with such a profound horror against all bloodshed and violence that he took as the foremost task of his life the struggle against the use of force in matters of faith.

Although originally associated with Calvin, Castellion cooled in his relationship with the noted reformer. The break was, perhaps, in part Castellion's own fault. An extremely independent thinker, he found it difficult to accept Calvin as *the* authority in matters such as the doctrines of predestination, original sin, and the infallibility of the Bible. When Calvin prevented Castellion's ordination in Geneva, the latter felt compelled to seek refuge in Basel.

The gulf between these two reformers widened suddenly with the Servetus incident of 1553. Michael Servetus, a Spanish physician, wrote a book, *The Restitution of Christianity,* in which he openly attacked the dogmas of the trinity, the baptism of infants, and other points of doctrine. Because of his book, Servetus was sought by the French Inquisition and fled to Geneva, apparently believing that Calvin would offer asylum. His hopes were in vain; in Geneva he was arrested, tried, and burned for heresy. The fate of Servetus so incensed the Protestant world that Calvin found it necessary to justify his action in a pamphlet, *The Declaration of True Faith.*

Servetus, Castellion felt, was the victim of gross injustice. He therefore took upon himself the cause of the Spanish physician and countered Calvin's pamphlet with a vigorous essay in favor of the freedom of conscience. His pleas for tolerance toward "heretics" and for freedom of faith made a deep impression on the minds of many. Again Geneva tried to refute the voice of tolerance, this time with a reply by Calvin's most eminent associate, Theodore Beza. Castellion, who bore the brunt of the war of pamphlets which now raged, was termed by his biographer Buisson as "the first of the moderns." Michelet, the noted French historian, praised him for having put forth the first call for tolerance.

Pamphlet writing for Castellion was a necessity and not a vocation; he distinguished himself in far greater measure in creative expression. His translation of the Bible in 1555 provoked Geneva anew because of the freedom taken in the interpretation of certain passages. Since this dispute was carried in a most unfortunate manner from academic to political fields, Castellion's refuge at Basel became extremely precarious. Under the pressure of a pending suit for heresy, as well as the unrelenting pressure of the Genevan authorities, Castellion attempted to formulate his opinions on fundamental questions of truth and error in religion, as well as on the relationship of individual conscience to the authority of the church and the Bible. In doing this, Castellion, a sincere Christian in every respect, created one of the earliest and most universal documents of liberal Christianity, his book on doubt and belief.

A fervent believer in the ability of man to direct himself to justice and salvation with the assistance of reason, Castellion propounded a complete theory of knowledge. Since he approached supreme knowledge through doubt, he has been compared with Descartes. The scope of *The Art of Doubt,* however, surpassed that of the *Discourse on Method* in that Castellion attempted to put down a comprehensive study of liberal religion, while Descartes diffidently left matters of faith to "more competent men."

Castellion opened the road to a godly life with the observation that man's mind must of necessity be the correct key to the understanding of all religious questions because Christ, himself, did not employ intellectual standards different from other men. On the contrary, the perceptions of Christ were those common to any person of sound mind. Jesus supported his conclusions on the impressions received from his senses, urging others to use their senses to better advantage so they, too, might see clearly the true meaning of things.

Rejecting the claims of religious leaders who tried to persuade their adherents to renounce their intelligence, Castellion held reason to be "the daughter of God." God, he thought, taught his faithful truth through reason, which ranked higher and was more ancient than all scriptures and cults. In every man's breast God planted the voice of conscience as an eternal discourse of truth. The true force of these words can be appreciated only in the original Latin: *Ratio est dei filia quae ante literas et ceremonias omnes atque post mutatum novatumque hunc mundi statum semper futura est. Ratio est aeternus quidam sermo dei."*

According to Castellion, the conflict between Christ and the Jews was one between reason and exaggerated respect for tradition. Castellion went a step further by declaring that the senses of man could not have been corrupted by Adam's fall, and in this way rejected original sin. The first man's fault could not have put an eternal stain on all mankind, reasoned Castellion. He deemed that sin was an act against nature, just as sickness went against nature. Sin, to him, was a disease of the soul brought about by excessive submission to the desires of the flesh wherein man renounced the love of God and of his neighbor.

This optimistic belief in the basic goodness of nature placed Castellion closer to the humanistic movement of the Renaissance than to any other reformer, with the exception of Erasmus, whose influence he explicitly acknowledged. Erasmus, however, based his thoughts on biblical revelation, while Castellion searched for the truth in nature as it revealed itself to man. Consequently he would not respect the tradition of the church as did Erasmus, placing, instead, the ability of man to reason above the lore of an ancient collective organization.

Such confidence in the soundness of the human mind inspired Castellion to approach the scriptures as books written by men, and not as monuments taboo to the questionings of searching intellect. Although the Bible obviously contained contradictions, "dark" passages, and outright fables, these flaws or discrepancies should not, in any way, diminish the truth contained within. Castellion felt that the intelligent Christian reader should rely on his reason and common sense to discern true, historical data from the fable. He also felt that no especial so-

phistication or degree of scholarship was needed to understand the will of God contained in the scriptures. Without endangering his soul's eternal existence, a Christian well might ignore some things while doubting others which seemed uncertain or improbable.

Idle speculations, such as whether or not the Virgin Mary was able to bear other children naturally after the "Immaculate Conception," meant little to Castellion. He refuted the claim that faith was a science and that learning opened the doors to belief. To him faith was just the opposite of knowing; it was a virtue while knowledge was not. If faith was a virtue, it followed that man had the obligation to know the commandments of God for his salvation. This, however, was a simple knowledge which was at everyone's disposal and which was written by God into the hearts of men.

Castellion felt that the letter of the text never should be allowed to stand in the way of the understanding of its true meaning. Showing how the text concerning the Holy Communion should be comprehended, he denied the presence of real flesh and blood, asserting it to be symbolic. Castellion did not claim to know everything involved, but stressed that questions which surpassed man's intelligence should not contradict that intelligence.

A rational thinker such as Castellion naturally was puzzled by the doctrine of the trinity, a hotly debated subject in late Medieval and Renaissance times. Castellion in the main espoused the views of Servetus, who rejected the trinity as alien to the Bible. Servetus' interest in this matter well might have been because it was the main obstacle in the conversion of Jews and Moslems in his native Spain. According to Castellion, the acceptance of three as one was a surrender of all reason, which was "the most excellent gift of God." It was here that Castellion stated his faith in God, the creator of heaven and earth; in Christ, his only son; and in the Holy Ghost. He felt this simple faith should be sufficient for all Christians without the addition of subtleties which had penetrated into the church after the years of apostolic simplicity had passed.

Faith and knowledge were two separate and different media, according to Castellion. He gave preference to the latter, moreover, because faith preceded knowledge and then disappeared once knowledge had been obtained. In the ninth chapter of the Gospel of John, when Jesus ordered the blind man to go to the pool of Siloam, he went because he had faith. As soon, however, as his sight had been returned, he knew of the power and the goodness of God. At that moment faith disappeared, changing into knowledge.

The relatively minor role Castellion ascribed to faith brought him into contrast with other reformers; he differed most markedly in his buoyant optimism concerning man's justification and salvation. He disagreed with Calvin's concept of predestination and considered exaggerated the quest for complete perfection and the ensuing despair effected by man's failure to reach this goal. For Castellion, man's salvation in Christ did not mean that man could not sin but that man could *not* sin, i.e., that man was able to restrain himself from committing sin. In this way Christ did not heal the lame man so that he could never limp, but rather healed him to enable him to walk without claudication.

Castellion firmly believed that men, on the road to salvation, would be accepted by God even if they were unable to cover the full length of their way. It is important here to see the assertion that if men but try to merit the grace of God, they will receive it through Christ, eternal salvation being the consequence.

In the history of Christian concepts, Castellion and his position are closer to the twentieth century than to their own time. To Castellion, who tried to carry the Reformation farther than his contemporaries were willing, the true meaning of reform was a complete transition leading to evangelical simplicity. As do many modern theologians, Castellion attempted to reconcile myth and reason in religion. He attempted to free the Christian conscience from the inherited taboos stemming mainly from pre-Christian, pagan times and expressing in symbols many of the stresses and strains which Christ came to overcome. The God of Castellion compared in no way to the stern, unrelenting, and tyrannical Old Testament God of Calvin.

Castellion rather believed enthusiastically in a truly good God, the creator of a harmonious universe wherein man was called to live happily, having the precious gift of reason as his guide to goodness and salvation.

Editorials

Opinions expressed are those of individual editorial writers

The problem that won't go away

If President Eisenhower believes he has disposed of the "birth control issue" by his remarks at a December 2 news conference, he is surely mistaken.

The world's population problems cannot long be ignored, especially by the world's wealthiest nation which must share in their relief. And it is difficult to see how they can be approached effectively without involving the wide sharing of birth control information.

No one concerned in the controversy has advocated that the United States promote artificial birth control in nations which do not want it. But it seems doubtful that our government can justify for long a policy of withholding such information when it is sought.

The President faced the problem, apparently with little forethought, after a special presidential study committee on foreign aid recommended that the United States respond to requests from foreign nations for assistance in controlling rapidly expanding populations. He was asked for his reaction to the idea that the government supply birth control information in such cases.

The President made it clear that he considered the matter a religious one, and that he was determined that the government make no "positive political doctrine in its program that has to do with this problem of birth control. That's not our business."

To be sure, artificial birth control *is* a religious problem, in the sense that it lies within the purview of religious consideration. But it is not exclusively religious; it is also a cultural problem, a social problem, and an economic problem, and when its various aspects become sufficiently pressing, it is a political problem, however embarrassing.

As a military matter, the government has not been coy on contraception. The armed forces have been providing not merely information about contraceptives, but contraceptive devices themselves, to their members for years. The President, an Army career man with the rank of General of the Armies, scarcely can be unaware of the practice.

The most charitable view of the President's statements, perhaps, is that he sought to be considerate of religious sensitivities in a matter which he did not, at the moment, view as pressing. He spoke like a man who wished the problem would go away.

It is no more likely to go away, however, than are people and sex.

VICTOR BOVEE

Sham in public life

We've heard a lot about "rigged" television, we know of the dubbed-in voice in the movie, the machine that creates laughter from a snicker to a guffaw, the stand-in actor who does the daring deed. We also know of the public official who gives speeches written by someone else.

In our age it is more and more difficult to tell what a man thinks or is like. We have to get through the sham—the public appearance front. This is especially so if he is a leading political figure. The main difficulty is that he does not write the things he says to the public. And he says too much.

I have called this sham — it is also immorality. Experts in Washington told a group of us that they can produce a speech to suit a man's "line." I shuddered at this statement, but it is good national gospel these days.

This is an election year, and I propose that we fire all the speech writers. This is not to argue against the speech writers themselves — usually they are more bright and capable than the speech givers. An alternative might be to elect the speech writers to office!

"But these men in public office don't have time to write speeches," I was told by a rather angry man when I proposed the above. But there is a simple answer to that: they shouldn't be giving speeches.

"But the public man is called upon to make speeches—it is expected of him." The answer is the same: no man should make a speech that he is not prepared to make, which he has not thought through, and which is not his own. The only exception is the man who gives a speech and credits the author of it, and declares that he agrees with it, which is a presumption of his giving it.

We need good honest debate in this country. This means we need men who think their own ideas, who are ready to stand for them, and who in their own way get up to declare them. That would blow a fresh breeze of criticism and health through our nation.

RALPH N. HELVERSON

Dilemma and courage

Few of man's dilemmas are so wracking as the need to choose between loyalty to law and loyalty to conscience when the two seem incompatible. Such a choice faced Dr. Willard Uphaus recently; he chose conscience.

Dr. Uphaus was cited for contempt in 1956 for refusal to reveal to New Hampshire legislative investigators of subversion the names of persons who had been guests at the World Fellowship Camp, over which he presided. The United States Supreme Court, 5 to 4, upheld the state in the case. With no longer a legal leg to stand on, Dr. Uphaus was haled into court again in December and given an opportunity to purge himself. He refused, and was given a contempt sentence of up to a year.

Throughout, Dr. Uphaus has insisted that the demand upon him involved no legitimate legislative purpose, but rather was intended to subject innocent people to harassment and public scorn. A minority of the Supreme Court agreed.

Not all laws are just, and from time to time, defiance has pin-pointed their injustice. Dr. Uphaus' imprisonment will go down in the history of civil liberties not as a personal disgrace, but rather as an example of moral courage.

VICTOR BOVEE

was negotiated which was about as smelly as a meeting of ward heelers in South Boston.

Perhaps those who were unwilling to lose the New York money were responsible — we shall undoubtedly never know — but the last report of the Conference Committee advised the Unitarians that the Universalists had changed their vote and put in the "Judeo-Christian heritage" as advocated by the New Yorkers. The Unitarians — hell-bent for merger at any price — sacrificed their principles for expediency and concurred, when the previous day they had refused by a seven to one majority to be pressured.

This was a dismal note upon which to conclude a conference and launch a new denomination. I have a very definite feeling that no organization can prosper which begins in this type of compromise. — J. RAY SHUTE, *Monroe, N.C.*

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To the Register: . . . I feel that a real victory was won at Syracuse on the matter of the statement of purpose. The victory was not for the right wing which retained the tradition nor for the left wing which showed its strength. The real victory was the compromise which made our democracy real.

For too long there has been a tendency towards an "orthodoxy" for each camp. It was nip-and-tuck whether genuine undogmatic liberalism could survive the second battle of Syracuse — thankfully it did, and therein lies the strength and promise of our movement and the joy in being a part of it. . . . — WEBSTER L. KITCHELL, *New York, N.Y.*

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To the Register: Elimination of the name of Jesus from our joint statement of faith was never mentioned at our local merger discussions. We voted for the merger, but how many of us would have voted "yes" had we known merger would be at the cost of this elimination?

I first learned of it from a newspaper article about the merger meeting at Syracuse, and I cannot begin to tell you how shocked I was. As just an average layman, I feel that 185,000 Unitarians and Universalists ought to vote separately on this issue.

We are an outgrowth of the Christian church, but we are on the sidelines, and why arouse more antagonism? Let our heritage show in our statement of faith and let us keep the name of Jesus — ANTOINETTE B. LIPSON, *Lockport, N.Y.*

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To the Register: After reading the accounts of the Syracuse meetings, I wonder if the time has not come for a split in our denomination such as took place 135 years ago when it came into existence.

Many Unitarians will no longer feel at home in an organization whose members bandy the name of Jesus back and forth from meeting to meeting and then grudgingly admit him to their fellowship. How will they be able to give it their allegiance and support? — MARIAN J. HOMANS, *Canton, Mass.*

READER SEES DANGER IN EQUATION OF LIBERAL RELIGION AND POLITICS

To the Register: Some apparent implications in the article about the Unitarian Church of Orange County, California [November *Register*], somewhat disturb me.

The article discusses the political complexion of Orange County and goes on as if "liberalism" in religion were automatically equated with "liberalism" in politics. It obviously proceeds on the assumption, common among Unitarians west of the Allegheny Mountains, that the Democratic party is liberal, the Republican party is conservative, and therefore only a Democrat can be a True Unitarian. . . .

This assumption is logically unsound, because two persons who believe equally in the rights of man and the dignity of man may have opposite political views as to how those are best to be implemented; and it is belied by another article in the same issue wherein five Unitarian senators are pictured, of whom two are Republican . . .

This sort of thing can be dangerous to the growth of the Unitarian movement. I have known of worthwhile people who were chary of affiliating with a Unitarian church because they felt it would label them politically; and it could mean that the things which the church desires to accomplish would rise and fall with the rise and fall of political parties. . . .

. . . in Unitarianism, there must be as great an allowance made for diversity of political thought as . . . for diversity of religious thought. — WALLACE BARTHOLOMEW, *Seattle, Wash.*

RIAL DOESN'T 'SPEND' MILLIONS; IT USES DONATED TIME AND SPACE

To the Register: I think you make a mistake in your editorial in the November *Register* when you say that "the Religion in American Life (RIAL) campaign does have eight millions for advertising this Fall, much of which will be spent in November."

Actually the RIAL campaign operates on a relatively small budget and relies on contributions of billboard, newspaper, magazine space and radio and television time to make its impact. These media use the RIAL stuff when they have space or time to spare, and they give the time and space. Estimates have been made that if the space and time were bought, it would run into several millions of dollars — but of course it is not bought. . . .

Saying that the RIAL campaign has $8,000,000 to spend is like saying that the Congregational Church in Milford has $2,000 a week to spend — because that is probably the total value of the time given by church members who attend church for an hour each Sunday. — ARMSTRONG HUNTER, *Milford, N.H.*

Open Forum *(Continued)*

'DEBT OF GRATITUDE TO LODGE' REVEALS A WOEFUL CONFUSION

To the Register: There is no denying that our society is indeed a far cry from a free enterprise system. But to claim that we owe a debt of gratitude to Henry Cabot Lodge of the United Nations for describing our economy as "economic humanism" [November *Register*] reveals a woeful confusion.

To praise any welfare activity of government as humanism is to blind ourselves to the fact that this "humanism" is tied to the oppressive arm of mounting government taxation which at the present rate of increase must ultimately grind the multitudes to a way of life that is chained to the lowest level of subsistence. Is it not mental aberration to add to this praise the inept boast that our steadily impoverishing government "builds no ceiling to prevent man from rising"? — ROGER WYLIE, *New York, N.Y.*

'DELIGHTFUL FOOTNOTE' RECALLED TO ROLE OF POLISH SOCINIANS

To the Register: Zbigniew Ogonowski's article on the Polish Socinians [October *Register*] refers to the role they played in introducing reason in religion to Western Europe. There's a delightful footnote to this in Aubrey's *Lives* — a sketch of the man reputed to have been the first English Socinian.

Lucius Cary, Viscount of Falkland (1610-43), was, to quote Aubrey, the son of ". . . a Zealous Papist, who being very earnest to have her son of her Religion, and her son upon that occasion, labouring hard to find the Trueth, was so far at last from setling on the Romish church, that he setled and rested in the Polish (I mean Socianisme). He was the first Socinian in England; and Dr. Hugh Crescy, of Merton Coll. (Dean of Leighlin in Ireland, afterwards a Benedictin Monke), told me that he himselfe was the first that brought Socinus's bookes; shortly after, my Lord [Falkland] comeing to him, and casting his eie on them, would needs presently borrow them, to peruse; and was so extremely taken and satisfied with them, that from that time was his Conversion."

Which sounds not so very different from the process that still brings recruits to Unitarianism today.—WARREN R. ROSS, *Flushing, N.Y.*

MAN IS NOT 'AT WAR WITH UNIVERSE' BUT RATHER WITH HIS OWN IGNORANCE

To the Register: Isaac Asimov's "Battle of the Eggheads" in the October *Register* is stimulating and timely. I agree — scientists are human, too! However, when he refers to man's progress as a war with the universe, I must object.

Man is not at war with the universe but at war with his own ignorance and limitations. When man wins, it is not "victories over the universe," but man has conquered certain of his limitations which makes it possible for him to co-operate with the universe in areas previously closed to him. The weapons by which man gains these victories are the laws man sees operating in the universe, not laws he contrives for this purpose. Moreover, man is a part of the universe, ". . . and no city or house divided against itself will stand." — ROLAND ELLSWORTH MORIN, *Laconia, N.H.*

REGISTER POET INVITES CRITIC TO SHARE 'VICARIOUS SUFFERING'

To the Register: In reply to Mr. [Dayton T.] Yoder's criticism [October *Register*] of my poem [Mid-Summer *Register*], I would like to thank him, first, for calling me "poet." It is the first time, I think, I have ever been so described in print. . . .

Mr. Yoder's interpretation of the poem was the exact opposite of my intent and I was so disturbed by his accusation that I was perpetuating "my own private atrocity" that I am afraid I struck a rather dramatic pose and keened, with great self-pity, "Ah, well, it's the role of the poet to be misunderstood." Wherewith a down-to-earth parishioner squelched me with "Role of the poet? Heck! It's the role of the human!"

I must admit I had misgivings about using Mr. Eatherly's name and perhaps it was in bad taste, as Mr. Yoder suggested. At one point the poetry editor and I considered calling the poem "A Letter to a Bombardier." But since I had used the name of an actual man, Mr. Kuboyama, in the other poem, and they were to be used together, it was decided to do it this way.

Some of us have to have a name to put to a thing before we can see it. "The doctrine of vicarious suffering" sounds like pretty dull stuff in the index of a book on theology, but the drama of Jesus on the cross (or Mr. Eatherly, or Mr. Kuboyama) speaks to all of us, even when we don't want it to. This was my reason for using actual names.

Will Mr. Yoder forgive my bad taste if I indulged it too much and suffer vicariously with me the role of a misunderstood *human*? — GRACE B. MARTIN, *Buffalo, N.Y.*

RETIREMENT OF OUR MINISTERS DESERVES NOTICE IN REGISTER

To the Register: . . . Each year a number . . . of our ministers retire with scarcely any notice. . . . They have served long and faithfully with little, or no, recognition of their preaching or talent. . . . When they die, a short notice of their passing appears in the *Register* and in the pages of the paper sent out by the ministerial association.

I know these men, upon retirement, would greatly appreciate a few words of recognition . . . of their contribution to the churches . . . and to the denomination. . . . A word of appreciation means far more to them than a column in the "Necrology" pages of the Yearbook. — BELLE ELBERFELD, *Westborough, Mass.*

(Continued on page 16)

Open Forum *(Continued)*

'UNITARIAN THEOLOGY HAS NEW GOD: ALL-KNOWING STATE DEPARTMENT!'

To the Register: Apparently, Unitarian theology has a new mighty and all-knowing God — the State Department! The recent *Register* article by Dr. [Lincoln P.] Bloomfield concerning American Unitarian Association resolutions exuded self-righteousness, flailed wildly at straw men, distorted liberal religion, and misrepresented important aspects of those resolutions.

The author railed against the "hasty passing" of resolutions at annual meetings. The resolutions procedure is anything but hasty. Last Spring, eighty-one resolutions were submitted to the Business Committee. The committee amended some and chose eighteen, which were submitted to every Unitarian group on the continent for discussion and expression of opinion. One hundred thirty-three groups mailed written reports to the committee, thus selecting eight resolutions for action. The day before the annual meeting's resolutions session, small groups spent two hours discussing the resolutions; they had the benefit of 500-word statements of clarification and justification for each resolution. The results of the discussions were reported to the Business Committee and further revisions were made before the resolutions went before the delegates. Any delegate may speak on resolutions in annual meetings.

The author simply misrepresented facts concerning resolutions on world peace and nuclear testing. Two other resolutions he assailed never even reached the floor of the annual meeting for consideration!

Why should the Star Island audience have been shocked by the author's statement that as a State Department official he saw nine-tenths of such resolutions go into the waste basket? I am shocked to learn that the State Department retained so large a proportion as one-tenth of them — and if that many wind up outside of waste baskets, I say keep on passing them!

The freedom to express our opinion is *necessary* — not only to a liberal religious group such as ours, but also to the democratic process of our nation. Over the long haul, I shall trust conscientious and democratic-minded Unitarians who state their beliefs and opinions. I shall trust them far beyond *any* group of "experts" who attempt to gag free expression in order to maintain some particular position they happen to favor at the moment. Let's not be tricked into sealing our collective lips for fear we might express some opinions which certain experts consider "incompetent." I would welcome the author's expression of disagreement with some Unitarians on points of international policy, and I would welcome his suggestions concerning how to achieve an enduring peace — but I do not welcome his suggestion that the Unitarian denomination keep its mouth shut!

Resolutions have useful purposes. They serve as focal points for adult education and discussion of significant issues. They provide the means for making our feelings known to denominational officials and conveying instructions. They provide the means for our denomination to express itself publicly — not to be overlooked in importance. And when added to the expressed sentiments of other individuals and groups, they well might play some part in bringing into reality more desirable conditions.

But the most unbelievable (and sad) aspect of the entire article was the statement that such resolutions as those on peace, nuclear testing, and international affairs are "distant from denominational concerns." Are they? If that statement is correct, then we should be ashamed to use the word *religious* — much less *liberal.* — ROBERT WEST, *Knoxville, Tenn.*

REGISTER'S 'CURRENT OF HUMANISM' BRUSHING ASIDE BELIEVERS IN GOD?

To the Register: I have heretofore been an assiduous reader of the *Register.* I have sensed that the strong current of humanism running through it is brushing aside those who affirmatively uphold that the spirit of truth, which is the spirit of love, emanates from a source — beyond man's sole intellectual apprehension.

I am not far from concluding that the mitigated acceptance of "religion with God" is a mere courtesy, the root of which connects to deep, unconscious desire to stamp out beliefs in any kind of spirituality whatsoever.

Religion is with God or is not at all. Having absolutely affirmed it, I may have committed an aggression against the apostles of rational humanism. Nevertheless, it remains to be determined whether the tolerant rationalist has really freed himself from the compulsion to establish his personal beliefs as a force of victory over the power of human coercion.

I don't think that *The Unitarian Register* is inclined to "suffer" at the hands of religious boat rockers. That would agitate the sea of serenity in which Mr. Unitarian bathes his Olympian intellect. — JOHN F. MITTON, *Erie, Pa.*

PROGRESS SEEN IN REGISTER, BOTH VISUALLY AND EDITORIALLY

To the Register: A note to say how much this reader appreciates the great progress you have made with the *Register* this [past] year. Visually and editorially, it is purposeful, professional, and successful. I am sure those who are writing you to say the old format was better are not speaking for many of us. — STANLEY GOLDMAN, *Plainfield, N.J.*

EDITOR'S NOTE: Mr. Goldman is editor of the Unitarian Record.

Books and Ideas

XYZABCDEFGHIJKLMNOPQRSTUVW

SCHOLAR INTRODUCES BIBLE TO LAYMEN

A HISTORY OF THE BIBLE: An Introduction to the Historical Method. By Fred G. Bratton. Boston: Beacon Press. $4.95.

After more than two centuries of the development of modern biblical criticism, the average person is still woefully unprepared to read the Bible intelligently. Since the wealth of knowledge concerning biblical matters which the minister gains in his theological school years often is left behind when he ascends the pulpit, the principles behind such study have, on the whole, failed to seep down to the laity. The Bible, more than any other book, can be appreciated fully only if it is read with a knowledge of the techniques and findings of the Higher Criticism which is one of the more remarkable advances on the human scene of the past two hundred years.

Fred G. Bratton, chairman of the Department of Biblical Literature at Springfield (Massachusetts) College, has given us a highly readable introduction to the historical method as applied to the scripture. In about 380 pages he has distilled for the layman the scholarly findings and informed guesses without which the reader of the Bible is lost. Here is a lucid introduction to the background of the two testaments, their transmission through the centuries to our own day, and the exciting discoveries of archaeology which shed light from the ancient East to clarify our reading of the text.

Professor Bratton's book, along with a modern translation of the Bible, e.g., the Smith-Goodspeed or the Revised Standard Version, should provide material for many animated church adult discussion groups.

ERNEST CASSARA
Tufts University

GREAT IDEA SHOWN IN PERSPECTIVE

THE IDEA OF EQUALITY: An Anthology. By George L. Abernathy. Richmond, Virginia: John Knox Press. $6.

This large volume is far more impressive than the typical anthology, because of its depth. It is a "Great Idea" book, which traces the development of one of humanity's important concepts in its social, political, economic, national, and religious settings in Western culture.

In the editor's words, "It may be reassuring to discover how old and persistent the idea of equality is. It has grown out of common ways of life and out of the criticism of them." This volume begins with early Old Testament writings and ends with the text of the 1954 Supreme Court decision. The first quarter of the book includes writings from Greek, Roman, and early Christian sources, and, possibly significantly, the remainder of the book is predominantly American and English in origin. William Ellery Channing is represented; however, one misses the more outspoken abolitionists such as Parker and Garrison. Likewise, one finds no selection from Milton or Calvin or the German Romanticists, or Voltaire or Rousseau. In a volume of this scope, it is inevitable that there be omissions, and the over-all intent and content of the book is unaltered.

It was suggested to me that I might find "two or three sermons" in this volume — an understatement, for here is material to be used whenever the great idea of equality is discussed. Most significant is the historical perspective in which the great idea is set. Dr. Abernathy, professor of philosophy at Davidson College in North Carolina, has done a mammoth job with great care.

V. EMIL GUDMUNDSON
Nora Free Christian Church, Hanska, Minn.

BOOKLET PRESENTS UNIVERSALISM

UNIVERSALISM, A RELIGION APPROPRIATE TO MAN. Edited by Royal H. Cloyd. Boston: Council of Liberal Churches (Universalist-Unitarian), Inc. $.35.

In the words of the editor, this booklet is "dedicated to those men and women within the church who seek to explore it anew; and to those, new to Universalism, who consider it as a religion possible for themselves." In endeavoring to carry out its objective, it presents the thoughts of five prominent Universalist leaders concerning Universalist theology, philosophy, history, social concern, psychology of religious education, service work, and the hopes and aspirations of the Universalist church for the future.

The booklet's obvious difficulty is trying to cover too much ground in too little space (only thirty-five pages including an organizational outline of The Universalist Church of America). Despite this fault, each of the five writers succeeds in painting a meaningful segment of the over-all canvas that is the Universalist church. Its most obvious virtue rests in bringing together under one cover a brief yet meaningful introduction to "a religion appropriate for man."

RAYMOND C. HOPKINS
The Universalist-Unitarian Church of Brockton, Mass.

'UNREPENTANT DEWEYAN' DISCUSSES PHILOSOPHER

JOHN DEWEY IN PERSPECTIVE. By George R. Geiger. New York: Oxford University Press. $5.50.

In a masterful exposition of Dewey's thought, George Geiger attempts to explain the central theme of this philosophy in its multiple dimensions and to defend him

against his many critics. Because of his attempt to give special meanings to common-sense terms like truth, knowledge, experience, and value, Dewey is distorted easily. As a student of Dewey's and an "unrepentant Deweyan" in his own views, no one is prepared better for the necessary task of exposition of fundamental meanings than Dr. Geiger.

The central theme in Dewey's thinking, Dr. Geiger asserts, is "reverence — 'piety' . . . for the total possibilities of human experience. His educational, social, scientific, and logical contributions . . . are all geared to this end." Contrary to uninformed criticism, he sees the ultimate aim of life as direct, consummative experience; his great contribution — the outline of a method of rational inquiry — is for the subordinate, cognative realm where knowledge is the goal. Rejecting the classic dualisms (e.g., ends-means) and the attempt to place such concepts as truth and value into a non-investigable, transcendent realm, Dewey insists that no area of experience is sacrosanct.

Dewey's scientific humanism — while insisting that religion and ethics are as accessible to systematic investigation as biology and physics — rests on a natural piety which sees man as connected "in the way of both dependence and support" with nature. His commitment is to "the Promethean way of life," symbolizing "continuous and responsible reconstruction of man's world" with all of sacrifice and risk entailed. The method is that of intelligent inquiry; the promise, our realization that ultimately Prometheus is unbound.

In this admirable work Dr. Geiger has performed a great service for John Dewey and for liberalism.

RICHARD A. KELLAWAY
Harvard Divinity School

CAN THERE BE TOO MUCH HARRY GOLDEN?

FOR 2¢ PLAIN. By Harry Golden, foreword by Carl Sandburg. Cleveland, Ohio: The World Publishing Company. $4.

Harry Golden's first book, *Only in America,* in print for over a year, still is acclaimed for its observations and comments on subjects ranging from ankles to whisky, with "unpremeditated detours" in all directions about many things that touch our lives. Now comes the second volume with the intriguing title of *For 2¢ Plain.* Many will feel that, despite the odd title and with foreknowledge of the author's witty and entertaining style, this is more of the same and perhaps too much of a good thing, especially in the first half of *For 2¢ Plain.*

For me, the last half of the book was choice. Quite near the end, page 299 to be exact, there is an essay all about our own Ed Cahill, and what a laugh-provoker it is! Golden deftly etches the problems confronting a true liberal living in the South; answers that often-asked question, "Why are there so few Negroes in Unitarian churches?"; and finally with disarming ridicule penetrates the veneer of some of the Christian(?) ministers in his community. Most of all, it is a splendid tribute to Mr. Cahill, who, though he may not have been born great, is attaining the stature of greatness in his ministerial labors in a difficult region and now has had greatness thrust upon him.

ANN WALKER DENARD
Council of Liberal Churches (Universalist-Unitarian), Inc.

UNITARIAN CONTRADICTS BOSTON HISTORIANS

THE STORY OF THE SECOND CHURCH IN BOSTON (THE ORIGINAL OLD NORTH) Including the Old North Church Mystery. By John Nicholls Booth. Boston: Second Church. $2.85 (paperback $1.99).

This lively work (92 pages) shows the links connecting the Second Church (Unitarian) with American history from 1649 to the present; but the real whammeroo is the author's demonstration that Paul Revere's lanterns were hung in the tower of the Second Church (of which he was a member, and which was called the Old North Church by the citizens of 1775) and not in the tower of Christ Church (Episcopal) which is currently visited as the shrine. Newspapers gave this bombshell front page attention the day before publication, November 29, 1959. It's worth the price of admission to follow this piece of literary detection alone, to say nothing of the other riches in the book. This volume literally changes history.

EDWARD DARLING

PROTESTANTS MAINTAIN THE SOCIAL GOSPEL

AMERICAN PROTESTANTISM AND SOCIAL ISSUES, 1919-1939. By Robert Moats Miller. Chapel Hill: The University of North Carolina Press. $6.

Writers bemoan the idea that the Social Gospel saw its death with the coming of World War I. Robert Moats Miller attempts to show by an exhaustive study of the sources that this thesis is not true, that American Protestantism between the wars maintained a lively social consciousness. "The American Protestant churches, like the great spokesman of neo-orthodoxy, Reinhold Niebuhr, went to the Right in theology and to the Left in politics." Miller shows successfully that the interest of the churches in social issues such as civil liberties, labor relations, race relations, and the problem of war did not slacken but, rather, intensified.

In a day when the churches appear to be fat and well satisfied with the status quo, it is bracing to be reminded that in serious crisis some churches have been very free to advocate advanced ideas (even the abolition of capitalism!). On the whole, however, the churches have

shown greater interest in passing resolutions and publishing editorials in denominational organs than in getting their hands dirty with the realities of political and social life. Part of this impression may be the author's fault. He has been very industrious among the files of newspapers and magazines, so that action taken in specific instances is buried among the much greater number of pronouncements by religious editors.

Professor Miller gives a balanced view of the influence of the churches, recognizing their valid contributions, but not glossing over the fact that in many areas their actions speak louder than words: " 'It is no accident,' believes a distinguished Negro leader, 'that in these states with the greatest number of lynchings to their discredit . . . the great majority of the church members are Protestant and of the evangelical wing of Protestantism as well.' "

But the story has its lighter sides. Speaking of the Unitarian attitude toward the Sacco-Vanzetti case, Professor Miller writes, "The wives of twenty-five Unitarian ministers, finding themselves in agreement with their husbands and thus confounding the traditional Unitarian attitude toward miracles, joined in petitioning Governor Fuller."

If a further parochial word may be added to this review, the reader will find more than a hundred mentions of the activities and attitudes of individual Unitarians and Universalists, their denominations and presses, in these pages. How can Miller justify the inclusion of two small denominations in his study? "Attention was limited to a few numerically powerful groups, but in some cases, such as the Unitarians, I have let influence rather than size be the determining factor."

ERNEST CASSARA
Crane Theological School, Medford, Mass.

HARPER 'TORCHBOOKS' MAKE LIBRARY ON RELIGION

Harper and Brothers is to be commended for making available in paperback form its "Torchbook Series." I hope that the effort can be financially successful, for the series already provides an excellent selection of fundamental books on aspects of religion. Indeed, the church or fellowship which is taking its first steps toward establishing a library on religion could do much worse than to commence with the "Torchbook Series" as offered.

T/B 49 is a reprint of H. Richard Niebuhr's 1937 book, *The Kingdom of God in America,* which deserves to be read or re-read for the better understanding of the drift of American Protestantism prior to the impact of the Neo-orthodox theologies of Reinhold Niebuhr and Paul Tillich.

T/B 50, *Cosmos and History* by Mircea Eliade should have unusual interest for readers of the *Register.* A reprint of *The Myth of the Eternal Return,* this book amounts to an introduction to Eliade's philosophy of history, which attempts to escape the limitations of a strictly Christian or Western point of view by invoking the myths, perspectives, and practices of some primitive, some pre-Christian, some non-Christian, and some contemporary cultures and faiths. Liberal readers may have trouble with the focus of interest of the book on the need to find a meaning to "exorcise the terrors of history." This comes, in the end, to a new apology for Christianity as the religion of modern man, without which there is no escape from despair. This emphasis aside, Professor Eliade's role on the Federated Theological Faculty at Chicago should be valuable, and he is bound to have a continuing influence on the thinking of young liberal candidates for our ministry from that vantage spot for a long time.

T/B 51, a reprint of Charles Coulston Gillespie's 1951 Harvard study, *Genesis and Geology,* is an eye-opening reminder of the state of the scientific study of nature in the three-quarters of a century before Darwin. It is small wonder that we still have a hard time to work out an over-all view in cosmology and cosmogony when we consider the radical changes which our Darwinian century has brought in this, as in most departments of the intellectual life. For the patient reader there is drama, conflict of interest, and illumination in this segment of the history of science, not to speak of its collisions with theology.

TB/52, Alexander Dru's book, *The Journals of Kierkegaard,* is new in this abbreviated form. The selection suffices to provide an awareness of the forces at work within the man, Kierkegaard, and to yield the reader a sympathy and an appreciation for the turbulence within him. As one joins Kierkegaard in his anxieties and his longings, one affirms with him that the life of commitment to scientific specialization with its correctives and ameliorations in the institutions of culture and religion, though important and impressive, falls short of the highest relationship and understanding of all.

With T/B 53 and 54, we have a reprint of Volumes I and II of Johannes Weiss's book, *Earliest Christianity,* with Paul's contribution to the rise of the movement inescapably set forth in fullest detail. Biblical studies are undergoing a period of revitalization and fresh advances, but this does not yet take away from the value of Weiss' work. However it will be gratifying to have the day arrive when the history of the beginnings of Christianity can be written with less conjecture and with more substantiation. For myself, Weiss's chapter on Paul's talent as a writer gives a fresh perspective and an avenue of new appreciation for the man.

EDWARD H. REDMAN
First Unitarian Church of Ann Arbor, Mich.

Thoughts for meditation EDITED BY JACOB TRAPP

The Outward and Visible Sign

Expression is the one fundamental sacrament. It is the outward and visible sign of an inward and spiritual grace.

A. N. Whitehead

To plow is to pray, to plant is to prophesy, and the harvest answers and fulfills.

Robert G. Ingersoll

I say the whole earth, and all the stars in the sky,
are for Religion's sake.
I say no man has ever yet been half devout enough;
None has ever yet adored or worshiped half enough;
None has begun to think how divine he himself is. . . .

I say that the real and permanent grandeur of these
States must be their Religion;
Otherwise there is no real and permanent grandeur.

Walt Whitman

A Unitarian Statement on Worship

Worship is the celebration of and a dedication to the realities and potentialities that make life meaningful.

Worship affirms the dynamic aspects of life, its growth in spiritual awarenesses and creativity. It is an identification of ourselves with a larger life — God, Reality, Nature, the Universe. It is based on respect for man as a uniquely creative and pioneering expression of personality in the universe.

Prayer is a conscious effort to make articulate and objective the experiences and aspirations for good that are universally human, real and potential.

Social worship is a sharing of the congregation's intentions and aspirations toward the good, in the context of the total human adventure.

The arts and forms of worship are expressive of a developing consciousness of areas of worth and of a dedicated search for values.

We would select valid and representative expressions of these from the literature of all times and traditions.

We would seek and cherish, with true catholicity of spirit and under differing terminology, the true, the morally meaningful, and the beautiful.

Adapted from a statement prepared
by the Ministers Institute,
Middle Atlantic States Conference,
Ithaca, N. Y., January 1954

Worship: a responsive reading

To worship is to stand in awe under a heaven of stars,
Before a flower, a leaf in sunlight, or a grain of sand.

To worship is to be silent, receptive,
Before a tree astir in the wind, or the passing shadow of
a cloud.

To worship is to work with dedication and with skill;
It is to pause from work and listen to a strain of music.

To worship is to sing with the singing beauty of the earth;
It is to listen through a storm to the still small voice
within.

Worship is a loneliness seeking communion;
It is a thirsty land crying out for rain.

Worship is kindred fire within men's hearts;
It moves through deeds of kindness and through acts of
love.

Worship is the mystery within man
Reaching out to the mystery beyond.

It is an inarticulate silence yearning to speak;
It is the window of the moment open to the sky of the
eternal.

J. T.

The Answer Is in the Prayer

One night a certain man was crying, "Allah!" till his lips grew sweet with praise of him.

The Devil said: "Prithee, O garrulous one, where is the response *Here am I* to all this *Allah?* No single response is coming to you from the Throne. How long will you cry *Allah* with grim face?"

The man became broken hearted and lay down to sleep. In a dream he saw Khadir amidst the verdure, who said, "Hark! You have held back from praising God. Why do you repent of having called unto him?"

He replied, "No *Here am I* is coming to me in response; hence I fear that I am turned away from the Door."

Said Khadir: "Nay, God saith, 'That *Allah* of thine is my *Here am I,* and that supplication and grief and ardor of thine is my messenger to thee. Beneath every *O Lord* of thine is many a *Here am I* from me.' "

Jalalu'ddin Rumi

DR. KILLIAN NOMINATED MODERATOR OF AMERICAN UNITARIAN ASSOCIATION

Dr. James R. Killian, Jr., recently a special science adviser to President Eisenhower, has been nominated as moderator of the American Unitarian Association.

The announcement was made at the closing session of the AUA General Conference at Syracuse, New York, by the Rev. Edwin T. Buehrer, Chicago, Illinois, chairman of the AUA Nominating Committee.

Election will be at the 1960 annual meeting of the AUA next May in Boston, but nomination is regarded as tantamount to election. Dr. Killian will succeed Mrs. Emily Taft Douglas, Washington, D.C.

Unitarian history may record Dr. Killian as the association's last moderator. If Unitarian-Universalist consolidation is approved on schedule, he would relinquish his office in May, 1961, a year before normal expiration of his term, to make way for the administration of a new "Unitarian-Universalist Association."

Dr. Killian was unable to be present for the announcement of his nomination. Mr. Buehrer read a letter of acceptance in which Dr. Killian wrote: "I feel grateful for the opportunity to serve as moderator and shall be eager and proud to render any assistance to the association that I can." He added that he had been discussing "the needs and promising prospects of the Development Fund and I trust we are just beginning a period which may prove to be the greatest in our history."

Dr. Killian is chairman of the corporation of the Massachusetts Institute of Technology, Cambridge. He is widely known as an educator and scientist and was one of the first American educators to recognize today's crucial role of science. He served President Eisenhower as a special assistant for science and technology from November, 1957, to July, 1959, at a time when government, science, and industry required special leadership in their search for solutions to problems of world-wide importance.

Dr. Killian has an extensive record of service to the federal government. He has been a member of the President's Board of Consultants on Foreign Intelligence since 1956, and was its chairman two years. In 1956-7, he also was chairman of the Board of Trustees of the Institute for Defense Analyses. He was a member of the Science Advisory Committee of the

Dr. James R. Killian, Jr.

Office of Defense Mobilization from 1951 until 1957, when it became the President's Science Advisory Committee and he became its chairman. He continues as a member of the committee.

Dr. Killian also was a member of the President's Communications Policy Board, 1950-51; the President's Advisory Committee on Management, 1950-52; the Board of Visitors of the U. S. Naval Academy, 1953-55; the Committee for the White House Conference on Education, 1954-56, and was chairman of the Army Scientific Advisory Panel, 1951-56.

Dr. Killian became MIT corporation chairman January 1, 1959, after ten years as president. His presidency was marked by expansion of the institute and an increasing emphasis on the humanities and social sciences in the education of scientists and engineers. He was a director of the Federal Reserve Bank of Boston, 1954-57, and is a trustee of the Alfred P. Sloan Foundation and chairman of the Board of Trustees of the Nutrition Foundation. He is a member of the board of General Motors Corp. and the International Business Machines Corp.

Dr. Killian is a former member of the Board of Directors of the American Unitarian Association and a member of the Unitarian Church of Wellesley Hills, Massachusetts.

Unitarians Told They Can't Ignore Social Leadership

Social leadership is the real essence of the Unitarian movement, and Unitarians cannot afford to ignore it, the Commission on Planning and Review declared in its biennial report.

"The continued growth of this movement — not just numerically, but in terms of a qualitative impact on our society — will hinge on the measure of vision and courage of which we find ourselves capable in facing the issues of today," the report declared.

A section on "Social Action" recommended "as a minimal and immediate start":

1. "The annual publication of all resolutions on public affairs adopted at annual meetings, in printed form and on good quality paper, with a background statement and bibliography for further study. By thus focusing attention on resolutions, we would encourage more serious advance discussion and insure more general membership support after the meetings."

2. "The resumption of a column on governmental affairs in the *Register*."

The commission also urged that the AUA consider a Washington office from which regular news could be channeled.

The commission suggested that the Unitarian Fellowship for Social Justice might become the official social action branch of Unitarianism "with mutual benefit to the two organizations" by winning the respect of the majority of Unitarians through legislative effectiveness. To win such respect, the report suggested that the UFSJ either confine itself to the support of AUA resolutions or concentrate on paramount issues on which most Unitarians concur.

The commission declared that the effect of resolutions passed at AUA annual meetings is "minimal."

"They may be implemented by a letter or telegram to some official," the report stated, "but there is no regular follow-up either by the organization or its membership.

"In fact, the membership is largely unaware of the resolutions. The new resolutions are printed at the back of each *Yearbook*, but they are seen by only a fraction of the members, and there is no attempt at education concerning them.

"For a new member, it is almost impossible to learn on what matters the AUA has taken a stand. There is no printed statement collecting these stands. . . ."

UNITARIANS WARNED TO RAISE SIGHTS, 'MOST BASICALLY IN LEVEL OF SUPPORT'

A warning that Unitarians must raise their sights "in every level of denominational activity" in order to meet the problems of growth was sounded by the Commission on Planning and Review in its report to the General Conference of the American Unitarian Association late in October at Syracuse, New York.

"Most basically," the report warned, "we must raise the level of denominational support."

Citing a 56 per cent growth in the number of adult Unitarians and a 154 per cent increase in church school enrollment from 1948 to 1958, the report stated: "Our inability to forecast and make provision for this burgeoning of liberal religion is today the source of many of our most pressing problems as a denomination. We are embarrassed with success, understaffed in our major departments, underfinanced in all areas. . . .

"If we are to avoid this confusion in the future, we must make bigger and better plans than we have in the past."

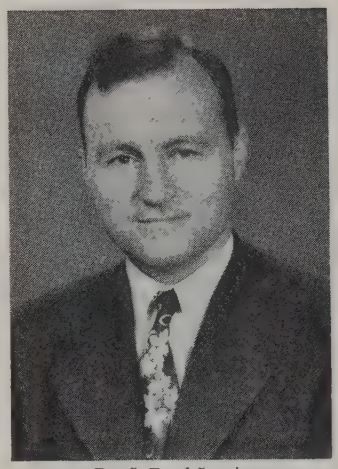
The report stated that "we commend the Department of Church extension and its fellowship office for present achievements and the even more exciting promise of the future . . ."

Projecting growth figures at the 1948-58 rate, the commission estimated that by 1968 "we should have approximately 600 churches and 400 fellowships with an adult membership of 173,000 and a church school population of 92,000. . . . The commission is convinced that we will surpass these figures not in ten years but *in less than five.*"

The commission's report was drafted prior to release of a Department of Extension brochure projecting growth to 1970, reported in the November *Register*. The brochure estimated a Unitarian potential of 600 churches and 1,300 fellowships by 1970, and stated a total of 500 churches and 600 fellowships is possible by 1965. Tentatively earmarked for extension is $400,000 of the $3,200,000 Unitarian Development Fund.

Members of the commission are Mrs. Walter H. Lacey, Richard W. F. Seebode, Louis Navias, J. Ford Lewis, chairman, and Mrs. Emily Taft Douglas, moderator (*ex officio*).

• Dr. Sunder Joshi, minister of the Unitarian Church of Hinsdale, Illinois, recently broadcasted a series of ten lectures on world religions over Chicago educational television. The lectures were given weekly from October 22 to December 24.



Dr. J. Ford Lewis

Be Sensitive to Varieties, Dr. Kapp Urges Delegates

A "Unitarian Universalist Association" was termed a meeting ground for earnest differences by a Universalist speaker at the final event of the 1959 Joint Biennial Conference, a Sunday worship service November 1 at the Syracuse University chapel.

"We must pledge ourselves to be sensitive and appreciative of the varieties of religious experience among us," Dr. Max A. Kapp, dean-elect of the St. Lawrence University Theological School, urged. "There are those whose roots are deep in Christian liberalism and those who state their liberalism in wider terms. There are those to whom the symbol *God* is meaningful and there are those to whom the symbol *Man* is more meaningful. There are those who pray and those who prefer to engage in dynamic meditation.

"Our proposed community is the meeting ground for these earnest differences. Here we are confronted by our own professions of freedom, respect for personality, and faith in the possibilities of growth."

NEW CHURCHES

Unitarian Church in *Fort Lauderdale, Fla.*

Unitarian Church of the Monterey Peninsula, *Pacific Grove, Calif.*

NEW FELLOWSHIPS

Unitarian Fellowship of the Foothills, *La Canada, Calif.*

Unitarian Fellowship of *Whittier, Calif.*

Unitarian Fellowship of Hildage County, *McAllen, Texas.*

Dr. Greeley Predicts Rapid Church Expansion

"Our little denomination today could become in a decade or two a major denomination, even numerically, if we take advantage of the hour," Unitarians were told at the opening Unitarian assembly of the 1959 Joint Biennial Conference at Syracuse, N. Y.

The speaker was Dr. Dana McLean Greeley, president of the American Unitarian Association. Dr. Greeley addressed more than four hundred persons gathered at the May Memorial Unitarian Church, October 28.

"In ten years, we can have at least 600 churches and 1,000 to 1,200 fellowships: 25 churches in Canada as against 11 today, 27 churches in Illinois as against 16 today, 30 churches in Pennsylsvania as against 9 today, 40 churches in New York as against 26 today, 44 in California as against 24 today," Dr. Greeley stated, and then added with a smile, "and 143 in Massachusetts as against 143 today."

In addition to church extension, Dr. Greeley outlined four other areas of Unitarian progress: the ministry, "intellectual leadership," the Unitarian Development Fund, and church building loans.

In relation to these fields Dr. Greeley stated:

• "We are determined to supply 100 per cent more ministers in the years immediately ahead than we have supplied for our denomination in the years immediately past."

• "We are anxious to produce more intellectual leadership in the area of theology, and in relation to all the frontiers of learning, and to make a contribution to the integration of our culture and the advancement of knowledge in the profoundest sense."

• "Almost one-half of our churches are already committed for their Development Fund quotas, and with reasonable support throughout the land we shall be able presently to underwrite more work in the field and better planning and promotion than we have done in 134 years."

• "We shall use our new Development Fund money as it comes in to establish a second [church loan] fund, . . . for the guaranteeing of loans from local banks; and it is agreed that by this innovation we can guarantee amounts up to somewhere between seven and ten million dollars."

In closing, Dr. Greeley stated that he was personally in favor of merger. "If we desire consolidation, every other problem of organization can be resolved, and if our faith is strong, its machinery can be made adequate," he said. "We can honor our separate traditions, and simultaneously build a dynamic united fellowship."

Dean Bartlett Sees Need For New Education Ideas

"Unless we move our ministry out to where people are, we shall miss most of the vital staff of life. . . . We are often so busy writing sermons, staffing classes, killing ourselves with committee work and mechanics, that we haven't much left for our main work: companioning souls."

In those words the Rev. Josiah R. Bartlett, dean of the Starr King School for the Ministry, Berkeley, California, called for new attitudes to meet the needs of religious education in today's society. He spoke at the education conference at the Syracuse Joint Biennial meetings on the topic, "The New Era in Religious Education."

The education conference was sponsored October 31 at the Hotel Syracuse by the Council of Liberal Churches (Universalist-Unitarian), Inc.

"Thoughtful critics of the church school have said what we all know to be true, that much of its activity is superficial," Dean Bartlett said.

"We overburden the gifted teachers we have, and we cripple many people who have much to give, by forcing them to assume a teaching role which is strange, new, and awkward.

"The greatest single source of leadership today, and one still largely untapped, is the layman — especially the woman whose family has reached the point where, with a little help from us, she can resume her leadership in church and community, bringing it all that family life has taught her."

Three hundred persons attended the luncheon during which Dean Bartlett spoke, the opening event of the education conference. Following the luncheon they divided into discussion groups on various topics in religious education.

Workshops and their leaders were: "The Bible and the Religious Liberal," the Rev. Edna P. Bruner, CLC education consultant; "Worship in the Liberal Church School," Miss Frances W. Wood, CLC education consultant; "Exploring with Junior Highers," Miss Alice M. Harrison, director of the Junior High Department, CLC; "Adult Programs," Royal Cloyd, director of the Adult Programs Department, CLC; "Building Teacher Morale," Dr. Lucile H. Lindberg, curriculum editor, CLC; "The Place of Jesus in Our Curriculum," Dr. Robert L'H. Miller, curriculum editor, CLC; "Parents and the Child Up to Three," Mrs. Richard Lawrence, Syracuse; "How to Teach Our Liberal Heritage," Dr. Angus H. MacLean, dean of the Theological School, St. Lawrence University; "Religion and Public Education," the Rev. Robert L. Cope, Curriculum Committee, CLC; "The Philosophy of the Beacon Curriculum," Mrs. Russell F. Baker, Waltham, Massachusetts; "The Place of the Old Testament in Our Liberal Curriculum," Mrs. James M. Barr, Albany, New York; "The Use of Supplementary Material to the Beacon Curriculum," Mrs. Bernard Heinz, New York City; "Administration in the Liberal Church School," Mrs. Ralph Laselle, Winchester, Massachusetts; "How Do We Orient New Teachers?" Miss G. Jean Humphreys, Wellesley Hills, Massachusetts; "Churchmanship for Children," Mrs. Lawrence Gould, Syracuse; "Creative Ways in Which to Work with Pre-School Children," Mrs. Roland P. Guillaume, Williamsville, New York; "Liberal Religious Youth — High School," the Rev. Clarke D. Wells, Cincinnati, Ohio; and "Liberal Religious Youth — College Age," Richard Kellaway, secretary to the College Centers Committee of the American Unitarian Association.

REPORT FROM FIVE LANDS: Shown above (left to right) are members of the panel of five foreign students featured at the fellowship dinner of the biennial meetings in Syracuse, New York: Raja Ajlouni; Miss Chung Wha Lee; Miss Susan Rennie; Direk Charoenphol; Mrs. Theodore Waller, moderator; and Wentworth Offuatey-Kodjoe.

Rockford Church Gives Registers to Membership

As a gift, the Church of the Christian Union (Unitarian) in Rockford, Illinois, has provided subscriptions to *The Unitarian Register* for its full membership. It is the only church presently to do so.

Last Spring, the church decided to allocate enough money in its annual budget to give *Register* subscriptions to all families making a reasonable contribution to the church.

In announcing the plan, the Rev. Alan G. Deale, minister of the church, stated: "The *Register* . . . comes to you as a gift from the church. . . . It is not often that the church can give you something material like a monthly magazine. We hope that you appreciate this gesture and will let us know what you think of our magazine."

Foreign Students Discuss U.S. Educational Needs

Vast changes in the United States' relations with other lands have outmoded topics being taught in the schools of this country.

With that as a central theme, five foreign students presented a sympathetic criticism of American attitudes during the program of the fellowship dinner, October 30, at the Syracuse biennial meetings. The panel discussion was moderated by Mrs. Theodore Waller, director of the New York Herald Tribune Forum.

The five panelists and their countries were: Miss Susan Rennie, South Africa; Miss Chung Wha Lee, Korea; Wentworth Offuatey-Kodjoe, Ghana; Raja Ajlouni, Jordan; and Direk Charoenphol, Thailand.

"America has to change her attitudes about teaching her students," Mr. Offuatey-Kodjoe declared during the discussion. "She must teach her people to empathize with the rest of the world."

"The teacher should impress upon his students that *different* is not a synonym for *worse* or *better*," Mr. Ajlouni said.

As the panel ended, Mrs. Waller summarized the discussion with a question: "Would there be any need really to teach international relations to high school students if the country's educational system had been sound?"

Her query was underscored by a final remark by Mr. Offuatey-Kodjoe: "The way the world is right now, we have a common destiny we have to work out together."

Nearly seven hundred Unitarians and Universalists attended the banquet, principal social event of the biennial meetings. Dr. Carleton M. Fisher, president of the Universalist Church of America, was master of ceremonies.

GENERAL ALLIANCE COMPLETES STUDY OF PURPOSES, ORGANIZATION, PROGRAM

Unitarian women will consider during the coming months an extensive series of recommended changes in their organization as a result of the recent publication of the final report of the General Alliance Study Committee.

The report is the summary of two and one-half years of self-examination by Alliance branches and the Board of Directors under the direction of the Study Committee. The study was conducted in three parts and the result of each part was released as completed. The final report, presenting the recommendations of the committee from its compilation of the other sections, has been referred to standing committees, directors, and local branches of the General Alliance for their consideration for by-law changes and long-range planning.

The recommendations touch on nearly every aspect of the continental organization. The committee makes at least one recommendation in each of twelve major areas.

First concern was the name of the organization, the General Alliance of Unitarian and Other Liberal Christian Women. While a majority of the branches reporting were satisfied with the present name, a strong minority of the branches and a large majority of the Board of Directors wished to change the name. The alternative most favored was "General Alliance of Unitarian Women." A poll of the membership is being conducted to determine preferences among those names and a second choice, the "Alliance of Unitarian Women."

The Study Committee reported a high level of agreement among Alliance branches on purposes for the organization and recommended five as most agreed upon:

The General Alliance should:

- Be "a clearing house for the exchange of ideas and information about branch activities and interests."
- "Handle arrangements for conferences and workshops and generally facilitate the work of the Alliance."
- Be "a resource for program ideas."
- "Provide information about the denomination."
- Be "a link among the branches to strengthen the Alliance as a continental movement."

Two other purposes were reported to be more controversial in the branch discussions but were also recommended by the study committee:

- "Provide leadership to the branches."
- "Express the concerns of the branches in social action."

In the third section of the report, the committee makes four proposals concerning the annual meeting of the Alliance.

Mrs. Robert O. Imper, chairman, General Alliance Study Committee

The first reflects a question on which opinions of the branches and the Board of Directors were divided: How much and what kind of authority should the annual meeting have in areas of program, policy, and finance? The committee made its recommendation in the form of an alternative: Either the annual meeting should be the final authority in the Alliance on matters of program, policy, and finance, acting on recommendations from the Board of Directors concerning budget, conference dates and sites, etc.; or it should continue its present pattern of receiving reports, electing officers, and acting on resolutions.

Other recommendations were that the meeting should continue on an annual basis, that travel equalization plans for delegates be studied, and that the present system for determining representation be continued.

Recommendations concerning the General Alliance Board of Directors were in five parts: functions, composition, number of meetings, expenses, and committees.

The Study Committee's proposals were that:

The functions of the board should continue as they are, subject to action on the recommendation concerning responsibility of the annual meeting.

Composition of the board should be a president, vice-president, secretary, treasurer, nine regional officers, and eight members-at-large.

A minimum of two board meetings be held per year.

Expenses to the board meetings be paid for all members.

Chairmanship and membership of committees be kept flexible with chairmen who are not members of the board invited to report their ideas without voting privileges.

In nominations and elections, the committee recommended two changes in present procedure. The first was that regional officers of the Alliance be elected by the regions they represent, rather than the entire annual meeting. The second was that a system of mail balloting be developed which would permit results to be announced at the annual meeting. The Study Committee reaffirmed the present system of electing a nominating committee responsible for presenting names for all offices.

The Study Committee reported a difference of opinion between board members and branches on the effectiveness of the present system of program planning through six standing committees. Consequently the Study Committee recommended that the Alliance either establish a general program committee and appoint sub-committees as needed or maintain the present system. If the present system were revised, the Study Committee recommended that the general program committee not be included in the by-laws so changes might be made more easily.

Regional activities of the Alliance were another concern. The Study Committee recommended that the regional structure of the Alliance conform with that of the American Unitarian Association, that increased emphasis be placed on the regions as links between the continental and local organizations, and that a committee be formed to study the concerns of associations of local groups with a view toward integrating them more fully in the regional structure.

While the Study Committee recommended that the General Alliance employ a professional field worker, it also stated that the field services now performed by members of the Board of Directors should be maintained. It further recommended that field visits to all branches be established as a regular procedure.

The Study Committee reported that branch and board reactions to the Alliance workshop held during the May meetings of the American Unitarian Association and the annual conference of the Alliance were highly favorable. It recommended continuing both meetings.

One of the most controversial concerns studied by the committee was that of resolutions and social action on public issues.

While board members and branches were divided on whether resolutions are

"a vital and necessary part of the General Alliance program," a large majority of both responded favorably to one of three propositions put to them concerning social action. The proposition which evidently represents the opinions of a strong majority of the membership states that the General Alliance should "select a small number of concerns at the annual meeting, with much prior planning—these positions then providing the basis for action. The assumption here would be that members of the Alliance would be ready to take the risk of being in disagreement about positions on some issues in order to make it possible for the influence of the Alliance to be felt in public affairs."

To implement this proposition, the Study Committee recommended the establishment of a committee on public affairs which would have both educational and action functions. Duties of such a committee would be to prepare materials on issues for discussion by local branches, present positions on issues deemed significant to the annual meeting for its consideration, and organize the resources of the General Alliance for social action in areas where the annual meeting has taken stands.

The final recommendation of the Study Committee was that annual dues to the Alliance be increased to one dollar per member.

At the annual meeting in May, the Alliance will vote on by-law changes and other action resulting from the Study Committee's report.

LRY Director to Lead 1960 European Tour

The Rev. and Mrs. C. Leon Hopper, Jr., will lead the 1960 European tour sponsored by Liberal Religious Youth (Unitarian-Universalist). Mr. Hopper is executive director of LRY.

The tour, planned for thirty young persons, will leave for Europe by plane early in July. Highlights of the Summer will be the annual conference of the International Religious Fellowship and a two-week study course at the Albert Schweitzer College in Churwalden, Switzerland. The tour will return to the United States by plane in early September.

Cost of the tour is $850. Further information is available from LRY, 16 Beacon Street, Boston 8.

Newton Church Receives $20,000 Bequest

The First Unitarian Society in Newton, Massachusetts, has received a $20,000 bequest from the late Clarence G. Haskell. The bequest is to be divided equally between the church's unrestricted endowment fund and memorial window preservation fund.

THREE MAJOR APPOINTMENTS MADE TO DEVELOPMENT FUND ORGANIZATION

Samuel M. Lane

Jerome K. Kuykendall

Richard S. Chamberlain

REGIONAL CONFERENCES

October

Normal, Ill., Oct. 9-10 — Abraham Lincoln Area Council of Religious Liberals.

Terre Haute, Ind., Oct. 9-11 — Ohio Valley Unitarian Conference and Universalist Convention of Indiana, joint meetings.

Davenport, Iowa, Oct. 16-18 — Iowa Unitarian Association.

Newport, R.I., Oct. 18 — Channing Conference of Unitarian Churches.

Pembroke, N.H., Oct. 18 — Joint Unitarian-Universalist conference and meetings of New Hampshire Federation of Liberal Religious Youth (Unitarian-Universalist).

Minneapolis, Minn., Oct. 23-24—Joint conference of Minnesota Unitarians and Universalists.

Beverly, Mass., Oct. 25 — Essex Liberal Religious Conference.

Westford, Mass., Oct. 25—North Middlesex Conference of Unitarian and Universalist Churches.

Hopedale Mass., Oct. 25 — Worcester Conference of Liberal Churches.

November

Augusta, Me., Nov. 12 — Maine Unitarian Association and Maine Associate Alliance.

Dedham, Mass., Nov. 15 — Norfolk-Suffolk Conference of Unitarian Churches.

San Diego, Calif., Nov. 21 — Pacific Coast Unitarian Council Southwest District.

December

Cleburne State Park, Tex.— Dec. 27 to Jan. 1 — Southwest Federation of Liberal Religious Youth (Unitarian-Universalist).

February

Camp Carter, Tex., Feb. 26-28 — Religious education administrators of the Southwestern Unitarian Conference.

Three major appointments to the Unitarian Development Fund's campaign organization have been made in recent weeks by Percival F. Brundage, general chairman. All involve key responsibilities.

Samuel M. Lane has been named regional chairman of advance gifts for the Middle Atlantic Region.

Chairman of advance gifts in the Washington D.C., area is Jerome K. Kuykendall.

The church and fellowship campaign in Southern New England — which includes the United Unitarian Appeal as well as the Development Fund — is headed by Richard S. Chamberlain.

Mr. Lane is a member of the law firm of Casey, Lane & Mittendorf in New York City. A graduate of Milton Academy, Harvard and Harvard Law School, he has practiced trial and appellate law in New York since 1934. He has served as special attorney to the attorney general of the United States and as executive director and general counsel of the New York Waterfront Commission. He is president of the Board of Trustees of the Unitarian Church of All Souls in New York.

Mr. Kuykendall is serving his second term as a member and chairman of the Federal Power Commission, to which post he first was nominated by President Eisenhower in 1953. A native of the state of Washington, he was a practicing attorney there before going to the capital. He also was chairman of the Washington Public Service Commission. He is a member of the Executive Committee of the National Association of Railroads and Utilities Commissioners.

Mr. Chamberlain is senior partner of the Boston office of Price, Waterhouse & Co., accountants, which firm he joined in 1926 after graduation from Harvard and Harvard Graduate School of Business Administration. A former president of the Massachusetts Society of Certified Public Accountants, he currently is a member of the Council of the American Institute of Accountants.

Board Acts to Make AUA Mailing Lists Available

Use of certain American Unitarian Association mailing lists is now available to members of the association under a policy recommended by the AUA Executive Committee and adopted October 28 at Syracuse, New York, by the Board of Directors.

Included on the lists are ministers, clerks of churches, chairmen of fellowships, association directors, and life members.

Lists excluded from use under the policy include *Unitarian Register* subscribers, Beacon Press commercial lists, lists used by affiliated organizations but maintained by the AUA, and members of the Unitarian Church of the Larger Fellowship.

"Use" of the lists is defined as meaning "that members of the AUA may request headquarters to imprint upon envelopes and other materials for mailing, supplied by the member organizations for that purpose, the names on addressograph plates that are maintained for general AUA purposes."

Before approval was voted, G. Peter Fleck, a member of the board, asked whether it was the intent not to provide such service to individuals. Judge Lawrence G. Brooks, chairman of the board, affirmed that such was the intent.

Among conditions of use is the requirement that "material to be mailed must be germane to association matters, with the exception of special church services or programs, and a sample of the mailing must be submitted to the Director of Central Services for his approval . . . which is subject to final action by the Executive Committee."

Mrs. Harry R. Burns, a member of the board, objected to an "element of censorship" in the requirement, and seconded a motion by Dr. Harry Banoff, an AUA vice-president, to place the final authority upon the board rather than the Executive Committee. The motion was defeated, and the entire policy was adopted over Mrs. Burns's "no" vote.

Other conditions of use include requirement of a written request for the service, allowance of two weeks for processing, and the charging of a fee to cover the full cost. Mailings may not be made under the policy for the purposes of soliciting funds or advertising items for sale.

Dr. Greeley Awarded Degree by Emerson

Dr. Dana McLean Greeley, president of the American Unitarian Association, was awarded the honorary degree of LL.D. by Emerson College in November. Dr. Greeley is a trustee of the college.

IARF Sunday Announced

Sunday, January 17, has been designated as a day for recognition of the work of the International Association for Liberal Christianity and Religious Freedom (IARF) by the Department of World Churches of the American Unitarian Association.

The Rev. Edward A. Cahill, director of the Department of World Churches, stated in announcing "IARF Sunday" that special materials for the day are available through the Council of Liberal Churches (Universalist-Unitarian), Inc. In addition, Dr. Ernest W. Kuebler, president of the IARF, has released a statement to be read in churches.

Mr. Cahill also urged Unitarians to begin planning for delegates to the Triennial Congress of the IARF to be held in the Summer of 1961 in Davos, Switzerland.

Regional Study Group Is Advised to 'Stand By'

A special committee appointed by the Board of Directors of the American Unitarian Association to study the regions has been asked to "stand by" pending Unitarian-Universalist consolidation developments.

The request was made by the board at its October meeting at Syracuse, New York, after Dr. James A. Gibson, chairman of the committee, reported that "we are in agreement . . . that the first objective is consolidation" and that "the precise form of regional organization required in the larger denomination can then be worked out."

"We feel that there should be a forward projection of ideas for as far into the future as we can obtain reliable figures or estimates," Dr. Gibson said. "It follows that in the future delineation of districts we may have to 'start from scratch' and independently of any pre-existing concepts of either state conventions or regions."

Sutherland to Counsel AUA Regional Directors

The Rev. Malcolm R. Sutherland, Jr., executive vice-president of the American Unitarian Association, has been asked to expand his assignment to become counselor and co-ordinator for regional directors. Dr. Dana McLean Greeley, president, announced the development to the AUA Board of Directors, meeting in October at Syracuse, New York.

Proposed AUA Resolutions Due in Boston February 23

Resolutions proposed for action at the 1960 annual meeting of the American Unitarian Association must be received by the AUA Business Committee by February 23, the committee has announced.

The committee urged that resolutions be no more than 150 words in length and deal with only one subject.

Resolutions may be submitted by (1) an organization which is a member of the AUA, (2) an officer, a committee, or the Board of Directors of the AUA, or (3) by a petition signed by not less than twenty-five members of a church or fellowship which is a member of the AUA. Churches and fellowships have been notified of the proper procedure.

A new form for submission of resolutions by petition has been prepared by the AUA general counsel upon request of the Business Committee. It is available through the office of the director of central services of the AUA, 25 Beacon Street, Boston.

The Business Committee will send to churches and fellowships sixty days or more before the annual meeting copies of the resolutions it has received and reviewed. Churches and fellowships will be urged to participate in a parish referendum by conducting meetings to consider the proposals and advising the committee which of them are preferred for inclusion on the annual meeting agenda. Resolutions to be placed on the agenda will be chosen on the basis of returns from the referendum.

Board Delays Discussion Of Travel Equalization

A progress report from a special committee for study of a travel equalization plan for delegates to American Unitarian Association annual meetings was tabled until the February meeting by the AUA Board of Directors at its October meeting in Syracuse, New York.

The committee's report recommended that a by-law amendment be prepared "so that each member society should contribute a fixed sum (not to exceed a specified maximum) for each ministerial and lay delegate in order to qualify them as voting delegates to legally called business meetings of the AUA."

Charles F. Van Dine, committee chairman, reported the committee believed a plan calling for voluntary contributions by attending delegates would be impracticable, and that a practicable plan would require financial participation by all member societies.

Delegates to the 1958 annual meeting ordered that a specific plan be presented to the 1960 meeting.

Dr. Holmes Honored On Eightieth Birthday

Liberal churches and organizations united to salute Dr. John Haynes Holmes, minister emeritus of the Community Church of New York, New York, on his eightieth birthday, November 29.

In honor of Dr. Holmes, the Community Church sent a check for $1,000 to the Unitarian Fellowship for Social Justice. Dr. Holmes was a founder and first president of the UFSJ.

The money will be used to furnish the first national office of the UFSJ in Washington, D.C. It will be known as "The John Haynes Holmes Room."

In a telegram of birthday wishes to Dr. Holmes, Mrs. A. Powell Davies, UFSJ president, and Mrs. Paul Blanshard, executive director, stated: "We salute you for your dynamic leadership in the fight for social justice in our country, and for your crusade for racial equality, civic reform, and a world of peace. . . . We think of you with gratitude and affection and hope that your birthday may be bright in the knowledge that the inspiration of your life continues to inspire and cheer us all."

In a sermon at the Universalist Church of New York City, the Rev. Richard Helie described Dr. Holmes as the "ablest liberal teacher of our time."

He is "a living witness to a prophetic past," Mr. Helie said.

Dr. Holmes was ordained a Unitarian minister in 1904, but left Unitarianism after fifteen years to preach his doctrine of a universal religion.

He was a founder of the American Civil Liberties Union and the National Association for the Advancement of Colored People. He is still active in both organizations.

Waldemar Argow Appointed To Antioch Visiting Faculty

The Rev. Waldemar Argow, minister of the First Unitarian Church in Toledo, Ohio, was appointed first member of the visiting faculty in philosophy and religion at Antioch College in October.

Purpose of the visiting faculty program, initiated this year, is to take clergymen and professors to the campus for a week's visit. The program was made possible by a grant from the Lilly Foundation.

Dr. Joseph Barth Writes For Ladies Home Journal

Dr. Joseph Barth, minister of King's Chapel, Boston, has written the tenth article of a series on "Sex and Religion" for the *Ladies' Home Journal.* His article, titled "When Orange Blossoms Fade," appeared in the November issue of the magazine.

Photo by Herb Schaeffer. Courtesy of the Rochester Democrat and Chronicle

PRAYER FOR DOOMED CHURCH: Dr. David Rhys Williams, minister emeritus of the First Unitarian Church, Rochester, New York, sits alone in meditation as demolition of the structure begins. Dr. Williams remained in the church from 11 A.M. *until midnight to protest its destruction.*

Minister Prays For Doomed Church

In a last-minute attempt to prevent its demolition, Dr. David Rhys Williams, minister emeritus of the First Unitarian Church, Rochester, New York, spent a day in solitary meditation in the deserted building.

The congregation in September voted to sell the church and vacate immediately. It considered the structure, on the lip of a new shopping plaza excavation, a noisy, unsafe meeting place. Under the original agreement with the firm building the plaza, the church was to vacate in 1961.

As reported in the *Rochester Democrat and Chronicle,* Dr. Williams stated his "prayer strike" was "an eleventh hour move to try to gain support for a project to save the building. I thought I had two years of grace; it turned out that I didn't."

Dr. Williams emphasized that his protest was a personal one: "I have only moral force today; I am no longer minister of the church. It is not my function as minister emeritus to intervene in the internal affairs of the church. But in good conscience I cannot let this matter go by. . . . This is generally regarded by experts as one of the finest specimens of early English Parish Gothic architecture in the United States. It is also the place where Frederick Douglass, the great Negro leader, spoke. It is one of the few remaining early shrines of the women's suffrage movement. Here Susan B. Anthony worshiped, lectured, conducted classes, and went forth to preach the gospel of women's suffrage."

"We must hold the line against cultural deterioration," he said. "I believe, in view of the protests raised against demolition of this building, its razing is a cultural crime of the first degree."

When told of Dr. Williams' "prayer strike," the Rev. William P. Jenkins, present minister of the church, stated:

"As far as the congregation is concerned, it voted to turn the building over. . . . Everyone was regretful, but could see no other way out. A number of members of the congregation are sympathetic with Dr. Williams' idea, and some are not. It seems too late to do anything about it — even if there were enough who cared."

Rev. F. Danforth Lion's Sermons Are Published

Four sermons by the Rev. Felix Danforth Lion, minister of the Unitarian Church of Palo Alto, California, have been printed in a single volume by the Hilltop Hobbies Press. Type for the volume was hand-set and printed on a hand-fed press. Titled *A Liberal Looks at God, Jesus, Prayer, Death,* the booklet is the first publication of the press.

Nominees Are Elected Unopposed at Syracuse

Nominees for membership on three American Unitarian Association committees, the Commission on Planning and Review, and as Unitarian members of the Council of Liberal Churches (Universalist-Unitarian), Inc., were elected without opposition October 31 by delegates to the AUA General Conference at Syracuse, New York.

Those elected include:

Business Committee: Milton A. Dewey, Wilmington, Del.; Jack M. Lynes, Nashville, Tenn.; Mrs. George W. Pieksen, St. Louis, Mo.; H. Malcolm Priest, Pittsburgh, Pa.; and the Rev. Ross Allen Weston, Arlington, Va.

Nominating Committee: Floyd L. Avery, Concord, N.H.; the Rev. John W. Cyrus, Milwaukee, Wis.; the Rev. Felix Danford Lion, Palo Alto, Calif.; and Mrs. Frederick G. Tryon, Arlington, Va.

Program Committee: Mrs. William H. Adams III, Jacksonville, Fla.; Seicho Konzo, Champaign, Ill.; Mrs. J. Robert Reynolds, Leominster, Mass.; the Rev. Elbridge F. Stoneham, Exeter, N. H.; and the Rev. Arnold F. Westwood, Westport, Conn.

Commission on Planning and Review: Dr. Paul W. Pennigroth, Atlanta, Ga., and Dr. Tracy M. Pullman, Detroit, Mich.

Council of Liberal Churches: Dr. Merrill E. Bush, Philadelphia, Pa.; the Rev. J. Harold Hadley, Plandome, N.Y.; Nathaniel L. Harris, Dedham Mass.; and the Rev. William W. Lewis, Arlington, Mass.

The Nominating Committee, meeting December 1, elected Dr. Peter H. Samsom, chairman, and Mrs. William B. Rice, secretary.

CLASSIFIED

FEARLESS LAWYER WANTED to aid me in compiling a Petition to the Appellate Division for the City of New York. Fee Basis. Confidential. Box C, The Unitarian Register.

American-European Seminar summer 1960 under the direction of Professor Jerome Davis. Leaving in June. Membership strictly limited, visiting Sweden, Finland, a month in Russia, Turkey, the Arab states, Jerusalem, Israel, England and France. Everywhere will meet with governmental and other leaders. On previous trip saw Khrushchev for nearly three hours in the Kremlin. Total cost New York to New York $1795. Write Jerome Davis, 489 Ocean Ave., West Haven, Conn.

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AUA Board Favors Uni-Uni Meeting in Boston in 1961

If consolidation be voted, the organization meeting for the new "Unitarian Universalist Association" would be held in May, 1961. But where?

Members of the Board of Directors of the American Unitarian Association, meeting October 28 at Syracuse, New York, went on record as favoring Boston.

Frank B. Frederick, AUA general counsel, recommended Boston as the site after noting that the proposed by-laws of the new association would permit it to meet anywhere in the United States or Canada, but reminded the directors that present AUA by-laws would require that the 1961 annual meeting be held outside Massachusetts. He suggested asking the Massachusetts General Court (legislature) for specific permission to hold the organization meeting anywhere.

In event the consolidation plan be rejected and AUA by-laws obtain at the time of the 1961 meeting, Dr. Dana McLean Greeley, AUA president, told the board that invitations had been received from Cincinnati, Ohio, and San Francisco, California.

Beacon Press to Publish Liberal Religion Series

Because of a quickening interest in liberal religion throughout the country, Beacon Press has developed a paperback program which will include both scholarly and popular works in this area. The first four titles in the new "Beacon Series in Liberal Religion," which will be ready in February, are *The Religion of Thomas Jefferson* by Henry Wilder Foote ($1.25), *Hunted Heretic* by Roland H. Bainton ($1.75), *The Legacy of the Liberal Spirit* by Fred G. Bratton ($1.75), and *Theodore Parker* by Henry Steele Commager ($1.75).

Descriptive flyers will be available on request. The books will be sold in college and general bookstores as well as through churches and fellowships.

LREDA Studies Plans To Meet New Growth

Plans to strengthen the ties between the Liberal Religious Education Directors Association and its local membership are being developed as a result of discussions held at the Fall conference of the organization in Pawling, New York.

Under the chairmanship of Mrs. Ralph E. Lasselle, Winchester, Massachusetts, a by-laws committee is studying means by which the organization's work may be made more effective in all regions. In the past, LREDA has centered on the East Coast, but a rapid increase in churches with paid religious education directors in other parts of the country has made its membership continental. The committee will study plans such as decentralization and regional representation to meet such growth.

In addition to the business meeting, lectures and discussions on current issues in religious education, understanding human relationships, and the place of creative thought in education also were held at the conference. Resource leaders and speakers included Dr. Ernest W. Kuebler, administrator of the Council of Liberal Churches (Universalist-Unitarian), Inc.; Mrs. Mildred Lester of the Unitarian Church of Montgomery County, Maryland; and the Rev. Harry B. Scholefield of the First Unitarian Society of San Francisco, California.

Two USC Reports Available to Public

Two reports concerned with basic aspects of the Unitarian Service Committee's activities have been made available to the public.

The first is the report of a special committee appointed by the USC Board of Directors. Under the chairmanship of Dr. Harry C. Meserve, vice-president of the board, the committee was formed to present a systematic study of the USC in the fields of administration, program, and fund raising, and to make recommendations to the board.

The USC board also is considering a report of the two-day meeting of the USC's Program Committee and executive staff held in June. This report is a clarification of the Program Committee's views on the basic principles and procedures of the USC program, the chief problems involved in program planning, and problems of interpreting program to members and the public.

Both reports are available through USC headquarters, 9 Park Street, Boston 8.

Three Reporters to Speak At Washington Workshop

David Brinkley, National Broadcasting Company correspondent, will join Marquis Childs of the *St. Louis Post-Dispatch* and Richard L. Strout of the *Christian Science Monitor* at a "Washington Dateline" reporter's panel during the 1960 National Workshop for Religious Liberals. The workshop will be held March 7-9 in Washington, D.C.

The National Workshop for Religious Liberals is sponsored annually by the Unitarian Fellowship for Social Justice in co-operation with the Council of Liberal Churches (Universalist-Unitarian), Inc., and the Universalist Service Committee.

Emphasis of this year's program will be on United States foreign policy. Study groups on various centers of world tension have been arranged with the co-operation of the State Department.

Other speakers scheduled for the workshop are Dr. Harlow Shapley, emeritus professor of astronomy at Harvard University, and Max Freedman, Washington correspondent for the *Manchester* (England) *Guardian*.

Workshop fee, including two dinners, a luncheon, and registration, is $12.50. Because space is limited, early registration is being urged with the UFSJ, 245 Second Street, N.E., Washington 2, D.C.

'The Free Society' Is 1960 Theme for UFSJ

Through the co-operation of The Fund for the Republic, the Unitarian Fellowship for Social Justice will devote its 1960 educational courses to the theme, "The Free Society."

Seventy chapters and affiliates of the UFSJ are encouraged to discuss topics at monthly meetings using texts furnished free by The Fund for the Republic. The texts are: *Religion and Freedom, Religion and the Free Society, Religion and the Schools, The Universal Military Obligation, Politics and the Corporation, The Corporation and the Republic, The Corporation and the Economy, A New Philosophy for Labor, Freedom to See, Talk with a Stranger, Taste and the Censor in Television, Unions and Union Leaders of Their Own Choosing,* and *The Constitution and the Common Defense.*

The UFSJ reports that many fellowships and church committees are affiliating with it in order to obtain those and other discussion texts for local use, as well as the monthly newsletter, *Unitarian Action.*

Immediate past president J. Ray Shute heads the UFSJ education and extension programs and is available for lectures on behalf of the UFSJ at no expense to the local group.

OF THE MINISTERS

Hingham, Mass., Martin A. Greenman installed at First Parish (Old Ship), October 20.

Laconia, N.H., Roland E. Morin ordained and installed, November 4.

Anaheim, Calif., Robert S. Lehman installed, November 22.

Hingham, Mass., Richard G. Kimball installed at New North Church, November 22.

Miami, Fla., Robert W. Sonen installed, November 22.

Evansville, Ind. (Fellowship), Homer A. Jack installed as minister-at-large, November 22.

Randall L. Gibson called to *Woburn, Mass.*

Aron S. Gilmartin called to *Walnut Creek, Calif.*

UFSJ Urges Ike Discuss Religious Policy in Spain

On behalf of the Unitarian Fellowship for Social Justice, its president, Mrs. A. Powell Davies, asked President Eisenhower to make the subject of religious freedom in Spain a major item on his agenda during his talks with Pope John XXIII and Generalissimo Franco.

In her letter, dated November 12, Mrs. Davies said in part:

"It is well known that non-Catholics in Spain are now denied the right to any public manifestation of their faith. This denial is formalized by the 1953 Concordat between Spain and Rome, for the administration of which Pope John XXIII and the Generalissimo now are jointly responsible.

"American taxpayers have sent a billion dollars to Spain since 1953. We do not believe that Americans can be accused of unjustified interference with Spanish affairs when they see that their money is being used to support a system of government which denies all civil liberties to the people of Spain, including religious freedom and freedom of the press."

Wells Urged to Serve Board Until Term Expires

Kenneth A. Wells, member of the American Unitarian Association Board of Directors, has been asked to continue his membership until expiration of his term next May.

A motion to make such a request was adopted by the board October 31 at Syracuse, New York, after Mr. Wells, of Princeton, New Jersey, had asked acceptance of his resignation on the ground that other activities prevented full participation.

Santa Monica Begins $66,000 Construction

The Unitarian Church at Santa Monica, California, has begun construction of a new religious education wing and the remodeling of its present auditorium. Cost of the improvements will total $66,000.

Since the present church was completed in 1930, three major building improvements have been accomplished. The current project is the largest yet undertaken, and will house a social hall as well as classrooms. Designs were prepared by William Wookey and Associates.

St. Paul Unitarian Writes Novel about Education

Betrayal, a first novel by Ethel Erkkila Tigue, was published recently by Dodd, Mead & Co. Mrs. Tigue is a member of Unity Church of St. Paul, Minnesota.

Mrs. Tigue reported that "the story attempts to dramatize the present crisis in American education," and that it has "a strong Unitarian flavor."

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Frankly Speaking

We Unitarians have been saying for some time that the improvement and strengthening of our organization is overdue, and we have been both pondering and implementing proposals along these lines in the last year and a half. Now with consolidation with the Universalists a very high probability, we shall be making an even more exhaustive search for the best possible administrative or institutional machinery that can be devised. But the institution is only an agency, or a means to an end. Frankly speaking, I am confident that the time is ripe, and the prospect of consolidation makes it even more opportune, for a reappraisal and reaffirmation of our faith and our function in the fullest sense of those words. And I would like to suggest that our ministers and some representative laymen take up this task. We need to enlarge our vision and clarify our thinking and accelerate our action in ways that will justify an increasingly creative and effective organization and vindicate the raising of our Development Fund of $3,200,000.

I believe that we might establish study commissions relative to various concerns, and that these commissions could report to a major institute, such as Thaddeus Clark suggested to me some months ago, made up, if we are to merge, of the ministers of both denominations. They could stimulate our thought, as Philip Giles has urged, in every local church and fellowship. The Development Fund and the AUA Department of the Ministry have been considering such an institute; and for denominational morale and advance it seems to me that if it is to be held, it should come within the next two years. But many friends have encouraged me to feel that the study commissions are highly desirable whether we consolidate or not, and whether we have an institute or not.

We could have a commission on faith and ideology, consistent with our proposal for a department of religion and science, to explore the varieties of thought among us and to synthesize modern knowledge and to produce new and dynamic intellectual leadership. Theology, or ultimate concern and knowledge, is still the queen of the sciences, and ideas are what shape history and rule mankind. And we could have a commission on ethics and social action, or in other words upon the application of our religion to life and its interpretation in terms of conduct and deeds. Our current study of a feasible denominational program for international peace, and the extent to which churches and fellowships and the denomination itself, as well as individuals, can not only profess but practice principles of justice and brotherhood and love, would be part of this commission's interest.

And thirdly, we could evaluate and improve and emphasize the arts of preaching and of worship (and all the religious arts) among us. They have constituted a central function of the church, and liberal pulpits in particular have pioneered for righteousness and have inspired the people and have dared to doubt the popular dogma and to blaze new trails to truth. Is our worship as meaningful as it can be, and are we producing preachers such as Ralph Waldo Emerson wanted the men of his time to become?

Again, liberalism in religion has been thought of very often as education-centered; and Unitarianism and Universalism have provided frontiersmen in this field in recent years, as in the more remote past. And we cannot afford to slacken our pace or to lose our leadership. Our best minds should be working on the best methods for the education of our children and our adults alike.

Fifthly, at the same time that we acknowledge that our churches and fellowships are geographically of the North American continent and that our association, parenthetically at least, is identified with this half of that hemisphere, we confess to feeling a world responsibility, and desiring a world out-reach: there is kinship to be recognized and fellowship to be established and work to be done around the globe. And simultaneously with citing our Judeo-Christian heritage, there is a crying need for transcending if not obliterating the barriers that Jesus and all the greatest religious prophets and teachers have denounced as dividing the faiths and violating brotherhood.

Finally, we might examine and quicken all our leadership, professional and lay, which serves so inevitably and significantly as the key to our future — how we recruit our leadership and how we train it and how we treat it and how it must be characterized, in the subtle as well as definable ways.

Perhaps there are further respects in which we should be self-critical in order to liberate and assert the best that is within us and to fulfill our mission. May we not fail in the things that count the most. Let us look to our ends as well as our means, that great purposes may command our best energies.

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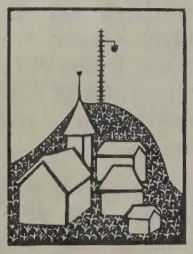

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